

Missions

A Baptist Monthly Magazine

The Work of the Year in Summary

Significant Features of the Reports

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
AMERICAN BAPTIST HOME MISSION SOCIETY
AMERICAN BAPTIST PUBLICATION SOCIETY
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
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"Pocaiti," or Repenters

LOUIS F. GREDYS

A Century of Baptist Missions in Burma

JESSIE F. SMITH

A Visit to Porto Rico

SOLATIA M. TAYLOR

Woman's Work at Home and Abroad

News from the World Field

CENTENARY REPORT IN AUGUST NUMBER

The American Baptist Foreign Mission Society

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MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page

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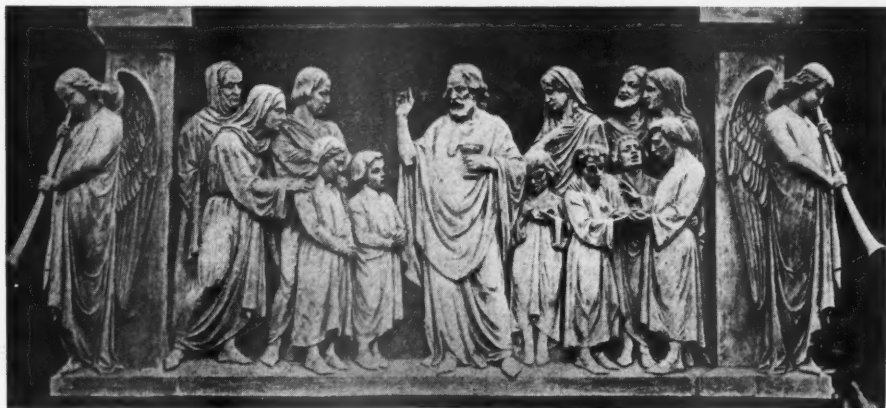
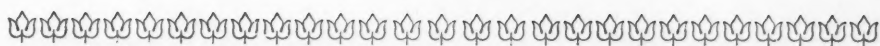
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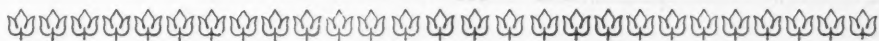
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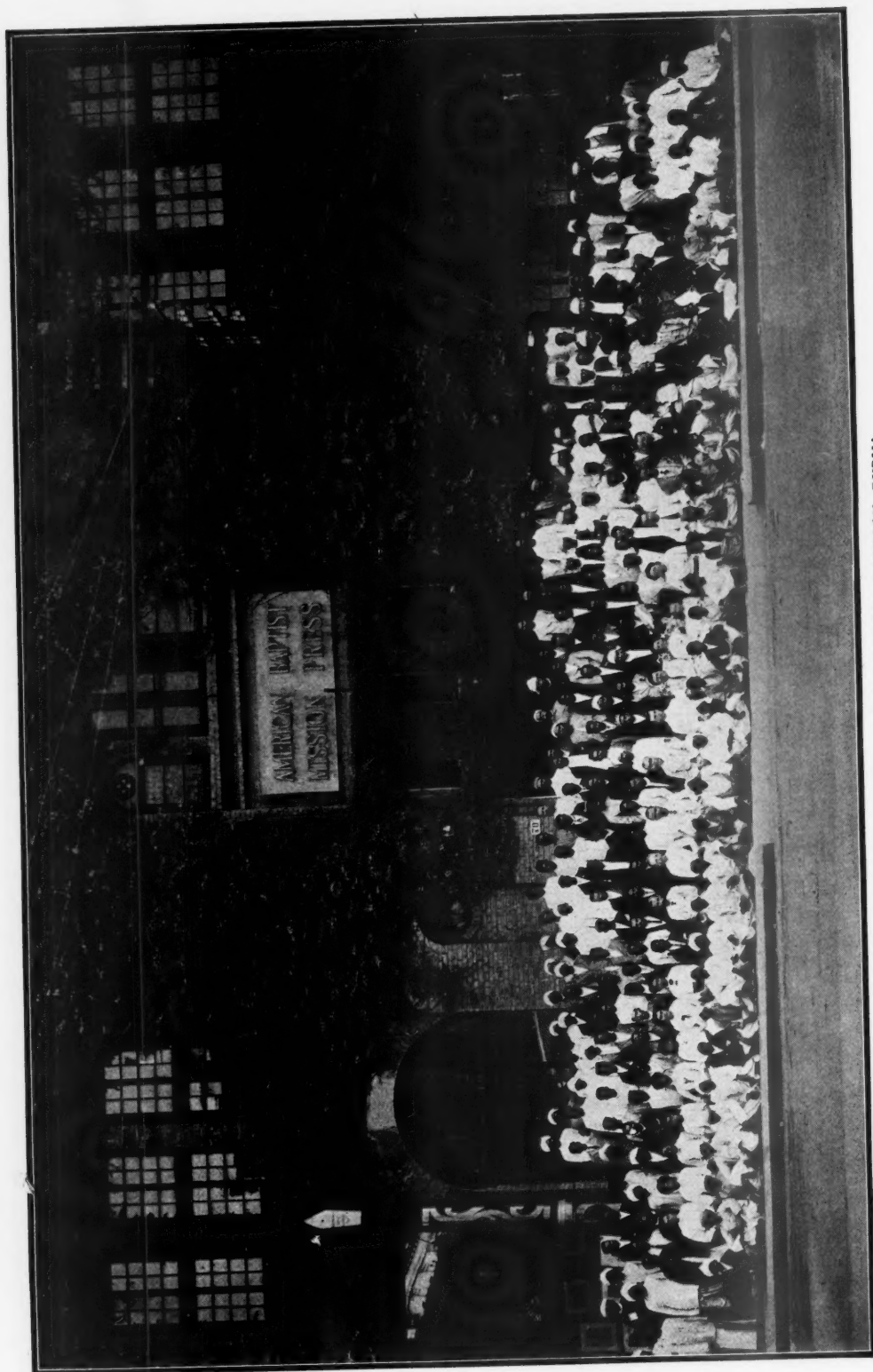
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ONE OF THE RELIEF PANELS ON THE FIRST BAPTIST CHURCH CAMPANILE

LET US REVIEW GRATEFULLY THE CENTURY THAT WAS, AND
FACE IN FAITH THE CENTURY THAT IS TO BE. WHATEVER
IS OR IS NOT DONE THIS YEAR, THE ONE THING CERTAIN IS
THAT THE BAPTISTS ARE GOING FORWARD WITH THE MISSION-
ARY WORK BEGUN BY JUDSON : : : : : : : :





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A Word of Counsel



DO not hold yesterday in contempt as old foggy, because without yesterday there would have been no today.

¶Do not sneer at the fathers, because without the fathers there would be no sons.

¶Do not sneer at Puritanism, because without Puritanism there would be nothing here even worth sneering at.

¶Do not sneer at the narrowness of former days, without making perfectly sure that you are broader, and that you have a basis beneath you.

¶Do not sneer at foundations, because no superstructure can stand without them.

¶Do not sneer at the old faiths, unless you have found newer ones that are truer and that produce better lives.

¶Do not sneer at anything, for a true Christian has no use for a sneer.

¶Do not let trifles of the moment obscure for you the wonderful providential events of a century of missions.

¶Do not let the idea of a saved society blind you to the first requisite of a saved self.

¶Do not fail to read the record of missionary work, recognize the Divine hand that is guiding, and realize that ultimate triumph is sure; and this triumph means the Kingdom of God established and the will of God done on earth.

¶Do not permit anything to prevent you from doing your part in this glorious task committed by the Lord Jesus Christ to his stewards, servants, co-workers, friends.

¶Do not forget that your country needs your Christian citizenship exercised actively.

¶Do not let these negatives keep you from being a positive force for righteousness.

And may the century now beginning be greater in all true development of humanity than the century now closed!

Pocaiti or "Repenters"

By Rev. Louis A. Gredys

OHIO BAPTIST CONVENTION MISSIONARY TO ROUMANIANS



ARE you a "Pocait"? You must be if you are a Baptist. This is the name by which the Roumanian Baptists are known among their countrymen. The name is taken from the Bible: "*Pocaiti va si credeti Evanghelia*" (*Repent ye and believe the Gospel*). Therefore the Roumanian Baptists are commonly called "Repenters."

The name is not liked very much by the unconverted Roumanian. "Pocaiti" to-day is among the Roumanians about the same kind of scarecrow that Anabaptist was years ago among the Germans and others; in fact, a priest writing about the Roumanian Baptists, not long ago, called them "anabaptisti"! I am inclined to believe that the Baptists as a denomination are better known in some parts of China than in any part of Roumania. Everything that is anti-Christian, every-

thing that is against the Orthodox Church, some see in the word "Pocaiti." While calling on a family in Cleveland, the lady of the house asked me: "Do the Pocaiti believe in God? I heard that they allow a brother to marry his own sister as the heathen do"! This is a shocking question, but it loses its force when you know that the person who asked it was totally illiterate; the following statements, which to me seem more shocking, were made by a high official, the director of the House of the Orthodox Church, in a book entitled "The Orthodox Church and the Foreign Faiths in the Roumanian Kingdom," published in 1904: "*Some sectarians of the Lutheran church, 'Baptists,' have a church at Atmagea and one in Cucurova.*" "On the wall toward the east they have the following inscription: 'One God, one Faith, one baptism.'"

There are about 12,000,000 Roumanians in the world; about 7,000,000 live in the kingdom of Roumania, over 2,000,000 in Hungary and Transylvania, over 1,000,000 in Basarabia, and the rest are in Bucovina and Macedonia. Almost all the Roumanians are adherents of the Greek-Orthodox Church, which is also the State Church of Roumania; Hungary and Transylvania have over 1,000,000 Roumanian Catholics and about 8,000 Baptists. In Roumania and among the Roumanians in other countries every faith but the "Orthodox" faith is a "foreign faith," and is treated accordingly. The Roumanians, just like any other people who have been for centuries predominated by priestcraft, are either totally irreligious or grossly superstitious. The tricolor of Roumania is held far above the Word of God by both these classes.

Roumania as a country sends very few of her sons to this country, while her stepchildren, the Jews, are almost driven to this and other countries. Eighty per cent of the Roumanians in America are from Hungary and Transylvania, the other twenty per cent are from Bucovina,



REV. LOUIS A. GREDYS



ROUMANIAN MISSION, MARTIN'S FERRY, OHIO. REV. L. A. GREDYS, MISSIONARY

Roumania and Macedonia. All the Pocaiti that come to America are Roumanians from Hungary.

The Baptist work among the Roumanians in Hungary only began about twenty-five years ago; the first workers were from among the Germans and Hungarians; the missionaries always have had to employ interpreters because not all the Roumanians understand Hungarian, and very few understand German. As the work progressed, and the Pocaiti increased in numbers until today there are about 8,000 Roumanian Baptists in Hungary, some Roumanian workers have been brought to the front; they were brought from the farm, none from a seminary or training school. Most of them had to look after their farms and at the same time take care of about from twenty to fifty stations. The "preacher," generally a man who can read a little and can work much to bring a soul to Christ, would visit one of these stations, make some converts, and leave the station to return

again about three or six months later, meanwhile leaving the new converts with no one to properly take care of them. Thus they are left to work out their own salvation, and they work it — to death, so that not a few are very loose in discipline and hazy in doctrine. These are the Pocaiti that come to America.

Only a little over three years ago there was no organized mission, nor was there any missionary giving all his time to the preaching of the gospel among the Roumanians in this country; they met in groups in some corner or basement, as some do yet, in English, German or Hungarian-speaking churches. At present there are a number of missions and one organized church. One conference has been held in Cincinnati, at which delegates from a number of Roumanian missions and groups met in the First Roumanian Baptist Church of America; 380 church members were represented; most of the representatives were common day laborers, who are also the leaders and preachers



ROUMANIAN MISSION, INDIANAPOLIS, INDIANA. REV. THEO. TELEGEAN, MISSIONARY

in some of our missions. Only two delegates, besides the writer, were ordained men. The spirit and work of these delegates in the Cincinnati church clearly shows that the Lord was preparing these men in His own way, giving them the love of unity and progress, which enabled them to form the Roumanian Baptist Association, so that the Pocaiti of this country should be an organized army and not a scattered crowd. The monthly published by the writer in the Roumanian language also played an important part in bringing the Pocaiti together in this country, and keeping them in touch with and informed about the work of the whole denomination. The monthly, *Chrestinul*, is now published by the Roumanian Association, and is constantly gaining ground in this country as well as in Europe. The Publication Society contributes \$15 a month toward the publication.

The greatest and most immediate need in the Roumanian field is trained workers who should give their whole time to the work. Next is the need of adequate meeting houses. In some cities, like Detroit and Akron, there are about a hundred Roumanian Baptists without a missionary or a meeting place. The preacher of the Detroit group sweeps the floors of a shop all day; Sunday evening, at about 6.30, when most people enjoy their evening meal, he has to preach to about a hundred people, and be out in time not to disturb the regular service of the church. In Akron over a hundred people have to meet in the morning in the neighborhood house and in the afternoon in the basement of the First Church; both these places are

over two miles away from the district where the Roumanians live.

Some men are discouraged because the Roumanians travel from city to city after they get to this country. This is true of the new comers; those who are in the country a longer time settle down, buy property and some even become American citizens. When we think of the uncertainty of the common laborer's job, we are not surprised so much at his shifting about in search for work; none of these men come to America to hunt rabbits. While the Roumanian is a new immigrant to this country and the Pocaiti are comparatively few, their going about from place to place proves itself a great blessing to those who are better acquainted with the work; these travelers carry the Word of God to men in the ditch, in the mine and in the factory. Petrescu, a native of Roumania, was converted and baptized in the Cincinnati Church by the Rev. Mr. Igrisan; he returned to Roumania, and as a soldier in reserve he was drafted and sent off with the rear army to guard the interior while Roumanian armies were invading Bulgaria; after eighteen days of active service he had the opportunity to bear witness for the Lord before a whole battalion as well as before his superiors, before whom he was called to answer for his act. On another occasion, while his and other regiments were kept about 15 kilometers outside of Bucharest for fear of cholera, he was the means of bringing a colporter from the capital, — and the soldiers bought over 200 francs' worth of Bibles and Testaments! Was it not worth while for this man to return home?



DELEGATES TO THE FIRST MEETING, ROUMANIAN BAPTIST ASSOCIATION, CLEVELAND, OHIO,
SEPTEMBER, 1913

If men have to travel from city to city and from country to country, it is not very safe for the people among whom they travel so long as they travel in the condition of the man whose name was Legion; after a man is brought to sit at Jesus' feet, and is clothed and in his right mind, no one need fear if he goes about from place to place, but may gladly say: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and had compassion on thee."

No manufacturer cares whether these men are going to stay in America one year,

ten years or forever; while they are here he uses them in carrying out his plans. Neither must the church nor any member of the church be concerned very much how long the strangers are going to stay within these gates; while they are "within the gates" they need to be cared for, and cared for properly, so that when they do return to their native country, they may carry with them something of greater value than a few dollars—Christian manhood and Christian principles. If America is "The Melting Pot," the church must be the *Mould*.





A PIONEER MISSIONARY IN INDIA ON A PREACHING TOUR

A Century of Baptist Missions in Burma

By Jesse F. Smith, of Rangoon Baptist College



THE last century has seen the planting, nurture and development of Protestant Christianity among the indigenous races of Burma. The beginning of a second century of Christian activity is a fit time to note what growth has been made, what increase God has given, and what signs of future fruitage may be seen.

In these one hundred years what has God wrought in Burma?

The Scriptures and other Christian literature have been given to the races of Burma in their own tongue. Dr. Judson began work among a literate people, the Burmese, but there was no Christian literature either in Burmese or the other languages of Burma. He early undertook the task of translating the Bible into Burmese. The New Testament, which he completed in 1823, was printed in 1832; the Old Testament translation was finished in 1834 and issued the next year. The companions and

successors of Dr. Judson took up similar tasks for other races. Dr. Francis Mason gave the Sgaw Karens the complete Bible in their own tongue, in 1853. Mr. Brayton completed his translation of the New Testament into Pwo Karen in 1871, and the whole Bible in 1884. In 1847 J. M. Haswell, D. D., completed the New Testament in Talain, his translation being based upon the earlier work of Mrs. Sarah B. Judson and Ko Mam Bok. Dr. Cushing was the translator of the Bible into Shan; the New Testament issued in 1883, and the entire Bible in 1892. The Kachins are indebted to Rev. Ola Hanson, Litt.D., for their Bible. Mrs. C. B. Thomas, Saya Pyi Zo and Mrs. A. E. Carson have translated portions of the Bible into two Chin dialects. A beginning has also recently been made of translating the Gospels into Taungthu and Palaung. In the one hundred years since the arrival of Dr. Judson the Gospels, at least, have been translated into no less than six of the indigenous languages of Burma, and the story of Jesus is available for one other,

the northern Chin. This means that the Christian message is accessible, in their own tongue, to nearly 11,000,000 of the people of this land.

But this is not all of the literary work that has been done by Christian scholars for the races of Burma. School books, dictionaries, grammars, hymn books, commentaries on the various books of the Bible, sermons and other forms of Christian literature have been produced, for the most part by missionaries, both men and women, who have been actively engaged in other forms of missionary service, and have done this literary work in hours snatched from their busy days.

For the printing of the early versions of the Scriptures a Mission Press was set up in Rangoon by Rev. George H. Hough, in 1816. From this small beginning has grown our present extensive plant from which thousands of "leaves for the healing of the nations" are issued each year.

An influential body of Christian disciples has been gathered into churches. As soon as the Judsons had acquired sufficient use of the language they began to preach, and to teach all who would receive instruction. In 1819, six years after their arrival, the first convert, a Burman named Maung Naw, was baptized at Rangoon. In 1828 Boardman baptized at Tavoy the first Karen convert, Ko Tha Byu, who had been converted by the labors of Dr. Judson. These two were the first-fruits of the two leading races of Burma. Since their baptism there has sprung up a flourishing Christian community, which embraces representatives both of the indigenous races of Burma and of the immigrant peoples from India, China and other lands. Our Baptist churches in Burma today enroll members gathered from the following nationalities: Burmese, Sgaw Karen, Pwo Karen, Bwe Karen, Red Karen, Chin, Kachin, Shan, Talain, Taungthu, Lolo, Wa, Tamil, Telugu, Bengali, Punjabi, Chinese, Eurasian and representatives from America, and from England and other European countries. The entire Christian community, according to the Government census of 1911, numbers 210,081, of which number 122,265 are Baptists; while 60,282 are Roman Catholics, 20,734 are Anglicans,

1,675 are Methodists, and the remainder are distributed among several sects. The one Protestant convert of 1819 has become an army of 150,000.

A corps of Christian leaders has been trained and put into service. The labors of the pioneers and their successors have done more than gather a Christian community. Out of that community have been raised up leaders to educate, edify and inspire the rank and file of the churches. The first converts became zealous preachers to their countrymen. From the earliest days schools were established to teach the children and the illiterate to read the Scriptures. In 1830 Dr. Wade gathered about him eighteen disciples for special training as Christian leaders, and other missionaries also attempted to give homiletical and theological instruction to such individuals as gave promise of usefulness as evangelists and pastors. In 1845 the Karen Theological Seminary was organized at Moulmein by Dr. Binney, and has continued to the present day. The Burmese Theological Seminary was organized in 1892. Both these "schools of the prophets" are now firmly established at Insein and are not only sending out pastors for the churches already organized, but are also providing evangelists for neglected portions of the older fields and missionaries for the tribes among the Chin and Kachin Hills, at Kengtung, and among the Karens of northern Siam. In 1913 the first Chinese student was graduated from the Burmese Theological Seminary and has become the pastor of the Chinese Baptist church in Rangoon.

Nor do these leaders, trained as evangelists and pastors, constitute the only class which has been molding the Christian community. Our schools have sent out a host of trained teachers, both men and women, whose helpful influence upon the young has been incalculable. In many cases these teachers are preachers on Sunday, and are almost invariably workers in Sunday schools and Christian Endeavor societies. Schools for Bible women have trained workers who have wrought nobly among the women and children at frontier stations as well as on fields nearer to their



FRANCIS CHAPEL, RANGOON

homes. Many of them, as Christian wives and mothers, are exerting a quiet but powerful influence throughout the Christian community.

But our Christians are found in all walks in life — as magistrates, township officers, inspectors of schools, inspectors of police and clerks in all departments of the Government. Christian men are prominent in business and professional circles as traders, contractors, brokers, physicians, lawyers and teachers, and, in spite of the all-too-frequent lapses from rectitude, and some sheep that are undeniably black, the Christian character is everywhere recognized and honored.

A church to a large degree self-supporting and self-propagating, has been planted in Burma. Of the 976 churches connected with the Baptist Mission, 717 are entirely self-supporting, and others are moving, with accelerated speed, in this direction. The churches that are not self-supporting are chiefly found among the poorer and more primitive Hill peoples, or in districts where economic conditions are unfavorable. The Karen churches early organized home mission societies as a medium for furthering the gospel among their own race.

These societies have increased in strength and efficiency during the years, and are today an important factor in the Karen work; they have also supplied funds and men for work among the Chins and Kachins. In 1865 the missionaries and native leaders came together in Rangoon and organized the Burma Baptist Missionary Convention to carry on evangelistic and educational work beyond the confines of the local missions. This society has grown and extended until today it supports evangelists on eighteen different fields. The Convention is the trustee of several educational and other funds, including the Wade printing fund and the College endowment fund. The annual income for direct evangelistic work has grown to upwards of Rs. 6,000 (\$2,000). The Burman churches of Rangoon and vicinity have, for several years, managed an evangelistic society and supported an evangelist in his work among the Burmans of the Province. The Baptist churches of all races in Rangoon and Insein maintain the Rangoon City Missionary Society for evangelizing the people of that city. At present the work is chiefly among the Chinese. To no small extent the true missionary spirit is evident among the

members of all the churches. Ordination is not a prerequisite for preaching the gospel; men, women and school children, teachers, traders, and myooks are preaching Christ in many places by their lips as well as by their lives, sometimes to audiences gathered in chapels and on the streets, but more often to small groups and individuals in their homes and places of business. In 1912 the Baptist churches of Burma gave \$123,661.36 for the salaries of pastors, construction and repair of chapels, support of Bible schools, missionary and evangelistic work and other benevolent enterprises. Thus to an encouraging extent it is evident that our Baptist churches are both self-supporting and self-propagating.

A complete system of missionary education has been organized. There is now connected with the Mission a complete series of schools from the kindergarten to the college and the theological seminary. The Baptist College in Rangoon, an institution which dates back to the early seventies and existed for a number of years as a high school, in 1909 attained the rank of a B.A. institution and has entered upon a career of prosperity and promise. The system today includes nine high schools, three normal schools, two theological seminaries, two Bible schools for women, 32 boarding schools and 686 day schools.

A start has been made in industrial education. Manual training for boys and needle work for girls is a part of the prescribed normal school course. In the Bwe Karen school at Toungoo, Dr. Bunker introduced industrial work in 1881 and it has been continued by his successors. Mr. Geis has accomplished considerable in the same direction with Kachin boys and girls at Myitkyina. Much of the janitor work, petty repairs and the daily preparation of rice for food is done by pupils in Karen schools.

In all these schools, exclusive of the seminaries and Bible schools, there were enrolled in 1913, 28,033 pupils, who paid school fees to the amount of \$81,181. Mission schools are primarily established for the training, under Christian auspices, of the children of the Christian community.

They are staffed by Christian teachers and in them are taught the Bible and the fundamentals of Christianity. But they are open to non-Christian pupils and have proved a fruitful form of evangelization for nearly a century. In 1912 more than 400 of the 3,600 baptisms reported were of children in the mission schools. Some, indeed, of our most successful soul-winners are classed as school teachers in the annual returns.

Modern Christian organizations for the uplift of humanity have been transplanted to Burma and now flourish here. Some of these are offshoots of our Baptist Mission; others represent practical advances in the direction of Christian unity. The Sunday schools are most closely related to the churches, and have been fostered by the Mission. According to the latest statistics there are 576 Sunday schools connected with our Baptist Mission, which enroll 1,248 teachers and 22,290 pupils. Christian Endeavor societies are numerous and are organized into a Burma Christian Endeavor Union, which is affiliated with the All-India C. E. Union. A traveling secretary, a graduate of the Karen Theological Seminary, is supported in his work of encouraging weak societies and organizing new societies in suitable centers. Individual Baptists, both missionaries and others, cooperate heartily in such interdenominational activities as the Burma Branch of the Christian Literature Society, the W. C. T. U., the Y. M. C. A. and the Y. W. C. A. These organizations find fruitful soil in places where clearings have been made by the more distinctively missionary methods. The same may also be said of the annual Assembly for Bible Study, at Maymyo, which originated in the Baptist Mission and has grown into an interdenominational work on the plan of the Northfield meetings.

From the first our Mission has not been unmindful of the physical needs of the people. A medical missionary, Dr. Price, was associated with Dr. Judson in the early days, and the ministry of healing has been kept up by a succession of noble men and women; but in recent years the multiplication of civil hospitals and the extension of the medical branch of the

Government have rendered the medical missionary of less importance, except in frontier stations. One fruit of the philanthropic spirit in our Mission is seen in the Asylum for Lepers and the School for the Blind, both located at Moulmein.

WHAT OF THE FUTURE?

From this brief review it will be seen that the Christian church has more than taken root in Burma; it has attained noteworthy growth and begun to bear fruit. This development leads us to ask, What of the future? What further culture is needed for the production of that abundant fruitage which the Master of the vineyard expects? Briefly we may say that the full harvest will not be garnered until we have yet further growth in such directions as the following:

There must be an increased production of Christian literature. There are still tribes in Burma to whom the Bible has not yet been made accessible. Some have only portions of the Bible and others not even so much. Even more urgent, because affecting a greater number, is the need for a larger distinctively Christian literature for the Burmese and other progressive races. The antidote for the moral venom of an increasing cheap and noxious native literature is the production of an attractive and health-giving Christian literature in Burmese. In this task the Mission Press and the Christian Literature Society must be important factors in the future.

More trained leaders must arise from the indigenous Christian community. And these leaders must be men and women of the deepest consecration. As compared with the salaries of Government officials and of teachers, the income of pastors and evangelists is small, and the lure of money, as well as the dictates of prudence, tends to keep men of ability and influence from entering the Christian ministry. Until the Christian church in Burma is willing to give her best for the furtherance of the gospel, the looked-for harvest will be deferred. Burma will never be evangelized until the responsibility for this task is felt by the native church and the task definitely assumed.

Missionary reinforcements from America are needed. Notwithstanding the present strength of the native church and its encouraging growth in the direction of self-support and self-propagation; notwithstanding the need for the church in Burma to assume larger responsibility for the Christianization of this land, there is today imperative need for missionary reinforcements from abroad. Burma, beginning her second century under gospel influences, is a veritable Macedonia, calling for help from the churches of America. The vastness of the field; the undeveloped state of many of the churches; the strategic importance, at the present time, of our educational work; the character of the modern impact of western civilization upon Burma; the commercial development and prosperity of the country; these factors and others also constitute a direct appeal for an increase of our missionary forces. And yet we are barely able, year by year, to supply the places of those who are compelled to drop from the ranks. During the last decade three new mission stations have been opened as against five in the previous decade and nine in the decade from 1882 to 1892. So long as we attempt no more than to maintain our present mission stations we must confess that the evangelization of Burma, so far as it depends upon the efforts of the A. B. F. M. S., is a long way off.

We need to face the problem of how to win the vast unevangelized population of Burma. Reinforcements, both from America and from the churches of Burma, are needed because of the multitudes who are hungering for the bread of life. Who are these multitudes? The non-Christian parents whose children swarm to our mission schools; frontier tribes who realize that their day of enlightenment is dawning; young men, from schools of all classes, who have learned enough from English books and teachers to deprive them of their faith in the religion of their fathers, but who acknowledge themselves to be without any religion. The dominant religion in Burma is Buddhism; not the speculative Buddhism of European scholars, but a precipitate of spirit worship, real Buddhism and various superstitions; and ten millions

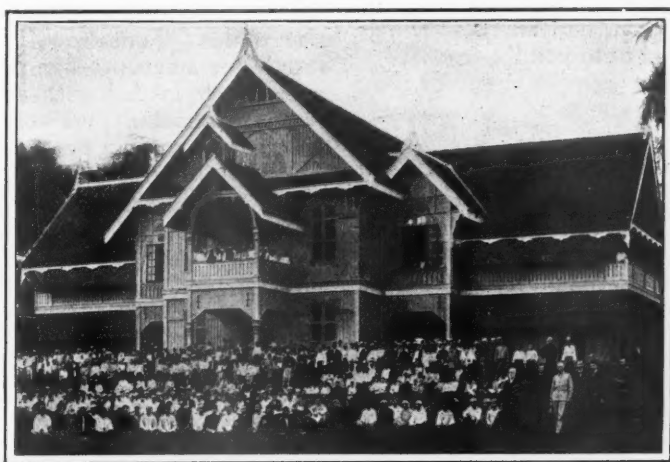
of the population of Burma are followers of this faith. There are also 701,473 Animists, 420,777 Muslims, 389,679 Hindus, 6,693 Sikhs, besides representatives of several other religions. In recent years work among Muslims has grown more hopeful, yet among the 811,033 immigrants from peninsular India the Christians number only 23,089. In the face of these facts we have to acknowledge that, although we have entered the promised land, we have hardly done more than stake out our claim. There are strongholds to be subdued. Surely we must, as a Mission, do the work of an evangelist and more widely, more earnestly and more continuously proclaim the Gospel of the Grace of God.

Our educational work must be strengthened. The very general advance in the intelligence of the native community and the multiplication of secular newspapers in English and the vernaculars are clear indications that we must increase our efforts to send out from our mission schools young men of commanding intelligence, broad minded and clear brained. Specifically the situation demands an increase in the number of our mission high schools, the strengthening of the higher department of the theological seminaries, and the broadening of the curriculum of the Baptist College. And, in order that the advance required at the seminaries and the college may not be an annual drain upon

the funds so greatly needed for the direct preaching of the Gospel to the unevangelized, an adequate endowment should be provided for these institutions.

Lastly, and most important of all, we need a deepening of the spiritual life of all our leaders, missionaries, preachers, teachers and laymen. The character and work of those whom we delight to honor this centennial year was truly great, but it was not Judson, Boardman, Stevens, Brayton and their fellow-workers, but the God of Abraham, Isaac and Jacob, the God of our missionary fathers and mothers, who, by His grace and power, has wrought those mighty works, in the accomplishment of which we rejoice today. And on Him alone must we depend for the completion of the task. We need above all things else a deep and abiding spiritual revival throughout our Christian community—a revival which shall include the entire membership of our churches, both native and missionary. For the coming century the church at home must send us, as missionaries, men and women of God, who know Him and who walk with Him, and whose daily life among people of all classes shall be a constant reminder of God's presence and grace.

When our faith and our consecration, as Christian men and women of Burma, is commensurate with our zeal and our ability as leaders, then we shall see that fruitage for which the Master longs.



RANGOON BAPTIST COLLEGE



Life's Real Business

Every one who has given intelligent thought to the subject knows that if the principles of Christ were incorporated into our business methods everybody would be happier, and everybody more prosperous. It is your business and mine, each in our own way, to promulgate these principles by taking them into our lives and by giving them a chance for propagation by their daily and constant exercise. By so doing a man will honor God, and whatever men may say as to his success in business, the possession of a pure heart and blameless conscience will amply compensate him. Remember that there is another world waiting for you after you are through with this. Live for both worlds, and live as in sight of the fact that you are an immortal being. The very first and supreme business of life is to run up the flag of allegiance to Jesus Christ. "Seek ye first the kingdom of God, and all these things shall be added unto you."



Novel and Sensible

At Roseburg, in Oregon, a somewhat novel plan has been in operation for a year or more, by which the church employs an assistant pastor, and assumes the care of three country churches. Through the assistant and some volunteer preaching, each of these places has regular preaching services and maintains vigorous Sunday schools. The large church, which has been for a number of years self-supporting, thus becomes closely

identified with the weaker rural church, and both pastor and members give attention to existing needs and contribute money, personal visitation, and helpful service; and all this is done without charge upon missionary funds. This is missionary evangelism that recalls the early days when the local churches sent out their pastors to minister to the religiously destitute.



A Saddle-Bag Missionary

Dr. Wooddy says that a frontier region in Washington has a district missionary who travels on horseback, and calls himself the Saddle-Bag Missionary. In a recent letter he says: "I don't have much time to write, as I am in the saddle most of the time. I never worked as hard in my life as I have since I came to this field. On my last trip I rode eighty miles. The trip before that was sixty miles. Tomorrow I get into the saddle for a seventy-five-mile ride. I am usually loaded with clothing and Sunday school papers to give away. I have now spread out on chairs and sofas two barrels of good clothing, which a church sent to me, to be taken among the people. I have traveled one thousand miles on horseback in the last five months. The other day I had a service where there had been nothing done for years. The schoolhouse was packed and the people deeply interested. Would organize a Sunday school if I had any one to keep it going." And much more in like manner. A traveling benediction!

Why Not?

Why should not the most effective means be used in religious work? It is reported that in one or two western fields, plans are already being perfected to provide a pastor with an automobile, so that he can reach three or four outstations each month, giving each of them a Sunday afternoon service. In Idaho, two vigorous district missionaries divide the state between themselves, and the plan is proving very efficient.

**Putting it Well**

The Foreign Society's report, referring to the United Missionary Campaign, well says: "The Every Member Canvass discovered untouched resources in the churches. Spiritual results were achieved which were not less significant and valuable. The need and value of this work are so obvious that it is planned to continue it next year. It is proposed to make the Baptist Association the center, and the promotion of church efficiency the objective, emphasizing personal evangelism, the development of the resources of each church for local work and also for world-wide missions. It has become clear that no church is relatively efficient which does not conduct a correctly planned Every Member Canvass, both for home expenses and for missions. No more important service can be rendered to the churches than by promoting these Associational Efficiency Institutes."

**The True Missionary Spirit**

Refreshing it is to read the reports that the Baptists of Cuba and Porto Rico have definitely committed themselves to prosecute mission work in the neighboring island of Hayti and San Domingo. Nothing could be better for these people who have received the Gospel from our missionaries than this immediate effort to spread the

good news to their neighbors who are in need. It is the church that confines its efforts to itself that presently makes no efforts worth noting.

**Read the Reports**

We have had a good time reading the annual reports of the Societies, and we recommend the summary of them which we give in this number as unusually interesting reading. This is news of the growth of the work at home and abroad, and it shows what our own denomination is doing through its great missionary agencies. Take them as a whole, and these reports indicate something of the vastness of the missionary task and the wide scope of the work in which we are actively engaged steadily and zealously. One can hardly read without a new sense of the reality of religion and the splendid qualities of mind and heart exemplified in the men and women who are giving their lives to the teaching and enlightening and blessing of people less favored. Acquaint yourself, then, with what our Societies are doing. That will beget a livelier interest in their affairs in the year to come — and perhaps a larger contribution to their treasuries.

**The Great Meetings**

As this number of *MISSIONS* is going through the press, the Centennial Meetings will be in progress, and the Convention Week will reach its end. The date fixed made it impossible for *MISSIONS* to report the great occasion before the August number. This is unfortunate, since August is the month when so many are away from home and reading goes by the board. We shall endeavor to get out early, so that readers may possibly get the Report number before they leave home. If not, it will make a good beginning for the fall campaign. We shall hope also to give such a picture of the Anniversaries as will make the

August number one to preserve, along with the June number, concerning which subscribers are saying many pleasant things. By the way, we have extra copies of that June number, and if you wish one sent to a friend, or an extra one for yourself, ten cents sent to the office will bring it.



The Mexican Situation

The mediators are at work, and the common report is that progress is being made toward a peaceable settlement. For this we shall all continue to hope. The Carranza party is responsible for the prolongation of the parleys. Meanwhile there is comparative quiet. Our missionary superintendent, Rev. George H. Brewer, has reached New York, and has a thrilling story to tell of his experiences and of the fortunes of other missionaries. He has promised to write this for *MISSIONS*, and so we will not give any of the details now. We are thankful that the lives of the American missionaries have been spared, and we trust that the native workers may also be kept in safety. According to Mr. Brewer, the only hope of establishing a stable government in Mexico lies in the exercise of a dominant power by the United States, with the consent of the Mexicans themselves. Whether this is a possibility remains to be seen.



Judson and Mills

We have received from Dr. Thomas S. Barbour, who has been making exhaustive studies of early missionary history, a reply at length to the interesting article by Dr. Carman, published in June *MISSIONS*. We much regret that the reply comes too late for this issue, and must go over until August or September. It will not be hurt by keeping, however, and our readers may anticipate a thorough treatment of the subject. Of course there is glory enough for all concerned in those early movements, and in the study and discussion the only motive

is to ascertain the truth. Dr. Carman brought out clearly a certain line of facts strongly supporting his view that Judson was the first to originate the idea of a distinctively foreign mission. Dr. Barbour brings other facts, which will be found pertinent and interesting. The discussion will do us all good, for it will cause us to know more about the beginnings of one of the greatest movements of all time. It need not be said, because Dr. Carman made it clear, that he had no purpose to take away from the Congregationalists any honor belonging to them. The spirit of both articles is exactly what it should be — that of Christian courtesy and brotherliness. Read Dr. Barbour's rejoinder when it comes, and then make up your own judgment.



The Root of the Matter

It is not the part of *MISSIONS* to enter into discussion or controversy regarding missionary policy, and therefore we have merely given the action of the Board of the Foreign Society in regard to Central China as stated in the annual report, without comment. It is in place, however, to quote from the Pacific Baptist's editorial which goes to the root of the matter:

"We are printing this week the last of the four communications from the Board of Managers of the American Baptist Foreign Mission Society about withdrawing from the Central China Mission. Our only station in Central China is at Hanyang — one of the three contiguous cities which form what is known as Wuhan Center, the Chicago of China. Only the most indifferent of persons could read the discussion regarding withdrawal without comprehending something of the distress which the proposition is bringing to all the parties concerned. The Board of Managers writes of how 'extremely painful the necessity has been' to them, even while recognizing the inability of the Society to provide properly for the work there with the funds at its disposal. The native Christians are grieved, and with

them our missionaries, not merely in Central China but elsewhere throughout the Republic and in other parts of the world. We said 'all the parties concerned' were distressed. We must take that back. The persons who are to blame for the necessity of abandonment seem to know little about the matter and to care less. If the Baptists on the field of the Northern Baptist Convention had cared enough about the mission to give the money for its support, there never would have arisen the question as to withdrawal. Nothing would rejoice the hearts of the Board of Managers more than to receive gifts large enough to enable us to put the station in Central China on the basis that its importance demands. . . . And if we disapprove of withdrawal from Hanyang, let us not condemn it unless we are willing to furnish the funds for reenforcement."



Christian Patriotism

ANOTHER Fourth of July is at hand, and may well lead us to consider the subject of Christian Patriotism. We use this phrase as indicating the highest form of patriotism — that love of country which is not satisfied with material progress, nor even with a large measure of liberty, but seeks the highest good of all, and knows that only through spiritual development, along with material and intellectual, can this good be attained.

There is abundant reason in our country today for the most serious and thoughtful consideration. Let no one think there is any pessimism in the statement that we are in the midst of conditions that are in many respects appalling and perilous. We must face the facts before we shall be prepared to deal with them. And the simple truth is that American Christians are not now either aware of the facts or dealing with them in any intelligent and adequate way.

A good woman of our acquaintance frequently asks, as she reads of some new outbreak of I. W. W.-ism or some new attack upon rights which we have been taught to regard as sacred,

"Where are the American men, and what are they thinking about?" The question is worth asking, in the face of problems that are pressing, "Where are the American men?"

Not interpreting the words in any narrow spirit, but in the broadest way, where are the patriots who are awake to the perils that beset our land, which we proudly call "free" on the Fourth of July, but which is not now free any longer, but ruled by all sorts of powers that are inimical to democracy, to liberty, to American ideals, to that independence that made Independence Day possible?

Christian patriots have a large work to do if this land is to be made free once more and kept so. The question of restricting immigration must be dealt with, and no considerations of the foreign vote must be allowed to prevent some practical method of checking the inflow of undesirable elements, already so large that whole communities have been swamped by them. Colorado affords an illuminating example of the consequences and evils of an immigration that should never have been possible. Standards of living have been lowered in many sections and places, and ideals have been allowed to go at the behest of alien elements. The limit has been reached beyond which we cannot as a nation safely go. Surely patriotism should find an expression that Congress and President cannot mistake.

Christian patriots have something to do in preventing the creation of classes in this democracy, and fostering them by class legislation. No wrong can be righted by the creation of another wrong. Christian patriots should throw some new safeguards around the Christian home and around all the homes that we have left, since the home is the unit of power.

Christian patriots have a duty with regard to the church and the institutions of philanthropy springing out of religion. Sunday observance, church attendance, positive Christian life and activities, a readiness to sacrifice

something of personal preference or pleasure in the interests of morality and righteousness, the casting of a strong influence upon the side of right—these are matters that call for thought.

While we rejoice in our country, and have full faith in the future, let

us also make sure whether we are faithful stewards of a great trust, and worthy of our citizenship in the land of Washington and Lincoln.

Christian Patriotism has its mighty task set before it to make sure that this "land of the free" shall be really free and remain so.



NOTES AND COMMENTS

¶ Our missionaries run up against all sorts of questions. One of them in the Congo, for example, had this from an inquiring native: "Where was Adam when the serpent tempted Eve?" Sure enough.

¶ Dr. R. M. West of Rochester has a strong article in the *Standard* on "The Need for a New Appeal in Evangelism," and it ought to go out broadcast in a leaflet. He puts the selfish appeal where it belongs, and strikes a new keynote in the appeal which is not merely a call to "clean up," but to share God's unselfish endeavors to accomplish the good and perfection of all his creatures.

¶ Rev. Louis Agassiz Gould, now in Japan, says Dr. Mabie made a deep impression upon the religious life of Japan, and exerted a potent influence on the educational and even the political life of the people. It would be a great thing if he were a permanent lecturer in the Orient.

¶ MISSIONS joins with the host of friends who congratulate Ohio on having as the new President of Denison University Prof. Clark W. Chamberlain, who was called from his important chair at Vassar College to the higher place of responsibility. He is an educator, a leader, and a Christian gentleman, and in the right place.

¶ The Baptist Missionary Society of England, which celebrated its centenary in 1892, was founded in prayer. See how influence extends. Jonathan Edwards of

New England published a little book entitled, "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion, and the advancement of Christ's Kingdom on earth." This fell into the hands of John Sutcliff, pastor of the Olney Church; he loaned it to others, and the little group of ministers connected with the Northamptonshire Association was induced to urge the churches to appoint a day in each month for united prayer. This custom was established in 1784, and eight years later the Society of which William Carey was the leading spirit was organized. Well is it said that "the life that prays labors when it can."

¶ The fiftieth anniversary of the American Baptist Missionary Union was held at Philadelphia, May 24-26, 1864, in the meeting house of the First Baptist Church; in whose meeting house on another site the Society was organized a half century before. Dr. Baron Stow of Boston read the paper on "The Early History of our Missionary Organization, with Biographical Sketches of its Founders," and hearing this occupied the greater part of Tuesday afternoon. The personal reminiscences were exceedingly interesting, three persons speaking who were present at the first meeting. The annual sermon was by Dr. S. L. Caldwell, of Providence, afterwards President of Vassar College. The semi-centennial celebration was marked by

dignity and power; and the Jubilee Volume was worthy of the occasion.

¶Baron Stow, D.D., in his review of the first fifty years of our missionary history, said in closing: "The great and good men who inaugurated our enterprise were not inferior in Christian excellence to any who have entered into their labors; and none of us, till we surpass them in personal worth and devotedness to Christ, may worthily speak of casting the mantle of charity over their few imperfections." That is the Christian spirit; and looking forward he said: "Blessed be the man who shall write that better history, and review the work of American Baptists for the century ending May, 1914."

¶Rev. Peter Philanthropos Roots, a missionary of the Massachusetts Baptist Missionary Society in 1804, wrote to the magazine: "The week I spent at Boston, I trust, I shall never forget, for my heart was made glad, very glad, in beholding the rich displays of divine grace in that capital." May that be a common experience in 1914!

¶The *Pacific Baptist* has a special number devoted to the Spanish-speaking missions of the Home Mission Societies on the Coast, and gives the proper praise to Mr. and Mrs. Troyer and Mrs. Janie P. Duggan, who were obliged to leave Porto Rico because of health, but have found a rich field for their knowledge of Spanish-speaking people among the Mexicans in Southern California.

¶At the Southern Baptist Convention in Nashville there were 1,496 delegates and over 3,500 in attendance on the first day. Nine young men were presented for the foreign field. The home mission receipts were \$398,158; the foreign board's receipts, \$587,458, an increase of \$44,012, yet leaving an indebtedness of \$68,000. Centralization of the boards and a single mission publication like *MISSIONS* were under discussion and referred back to a commission.

¶The Mexicans are flocking into Southern California, and creating a new field for the Home Mission Society, which is fortunate in having workers who can understand them. There ought to be a great enlargement of this missionary effort, for now is

the strategic time. The Mexicans helped now will very likely go back to Mexico, and it will mean more than man can tell to have them go back as Christian disciples, with a love for the United States.

¶The founders of our missionary organizations were not perfect; none of the leaders who followed them have been perfect; only one perfect Person ever lived, and he was more than man. Charity becomes us all. "Let him that thinketh he standeth take heed lest he fall." Scripture fits every case.

¶The Baptist Missionary Society of England closed its year with a deficit of nearly \$100,000, but gifts announced at the annual meeting reduced the total to about \$5,000.

¶We note that Crozer Seminary this year made everything at the commencement to center around Judson. Dr. Edward Judson preached, Dr. Franklin made an address on Judson before the Ministers' Conference at its Seminary meeting beginning commencement week, Dr. Hunt addressed the alumni, and the student themes all had relation to Judson, as "Preparation for the coming of Judson," "Adoniram Judson — Jesus Christ's Man," "Luther Rice and the Home Base," and "The Present Missionary Call." That was an admirable idea for this centennial year, and we congratulate President Evans and his associates.

¶Dr. C. A. Wooddy, the Home Mission Society's able superintendent on the Pacific Coast, has been in the ministry thirty years, graduating at Rochester Seminary in 1884, and being ordained at Pendleton, Oregon. He richly deserves the tributes which his brethren shower upon him. As pastor, editor of the *Pacific Baptist*, district secretary and later superintendent, he has exercised a great power for good. As Secretary Wright of Oregon says: "His towering form is indeed symbolic of his commanding influence in our denominational life, and indeed religious life of the Coast." Long may he continue his work.

¶Our Industrial Schools at Jaro, P. I., and vicinity enroll 1,230 pupils, and form a most important feature of our work in the islands.



AN ANCIENT CHINESE BRIDGE

A Review of the Year's Work of Our Missionary Societies

American Baptist Foreign Mission Society

THE ONE HUNDREDTH ANNUAL REPORT
THE JUDSON CENTENNIAL, 1913-1914



THE one hundredth fiscal year of the Society closed March 31, 1914, while May 21 marked the anniversary of its organization a century ago. The centennial celebration really looks back to the beginning of organized missionary endeavor as a denomination. Practically all the missionary work of the denomination both at home and abroad was inaugurated within the century just closed. The event is, therefore, more than the anniversary of one organization; it relates to all.

THE JUDSON CENTENNIAL IN BURMA

The outstanding event of the year in Burma has been the celebration of the Judson Centennial. For many months the missionaries and native Christians had been looking forward to this event and preparations were made for an extensive observance. The effort of the churches to raise a memorial fund of 100,000 rupees or \$33,000, while not fully successful, resulted in gifts amount-

ing to over \$20,000 and the fund has been kept open in the hope of securing the total amount in the near future. The meetings began with a special program in many stations on July 13, 1913, the anniversary of the arrival of Mr. and Mrs. Judson in Burma. The main celebration, however, was held in Rangoon on December 10 and 11, and was followed by local exercises at other points of historic significance in the life of Judson and the early development of the mission.

FINANCIAL OUTCOME

The income for the year just closed is considerably less than the amount received last year. The result is a deficit of \$64,511.10, making a total accumulated debt of \$182,713.58. This disappointing financial outcome is due to several causes, one of which is the general business condition of the country; another is the fact that a special financial campaign was not prosecuted as during the preceding year, when the Three Million Dollar Campaign was in force, resulting in large special additional gifts.

The budget of the fiscal year beginning

April 1, 1913, provided for an expenditure of \$938,177.05, \$37,755.17 less than the approved budget of the preceding year. This budget represented the exact total of receipts for the year before. It was anticipated that at least this amount would be received for the year ending March 31, 1914, but, contrary to all expectations, contributions from churches, young people's societies and Sunday schools were \$56,839.59 less and gifts from individuals \$14,610.81 less than during the preceding year, a falling off from these sources of \$71,450.40. The total actual receipts from these sources were \$96,774.89 less than was calculated when the budget was made up a year ago by the Finance Committee. There was also a saving in the budget of \$11,241.52, and total expenditures for the year were \$49,226.01 less than those of the preceding year exclusive of specific donations. One encouraging feature is the fact that home expenditures were \$7,011.94 less than the year before. Since 1909 home expenditures have shown a steady decrease. There was a slight decrease in receipts from legacies. The budget appears to have exceeded that authorized by the Northern Baptist Convention, but this is due to the fact that there has been added the excess in specific donations, amounting to \$33,947.99, over which the Board has no control. Expenditures under the budgets since the formation of the Northern Baptist Convention have never exceeded the amounts authorized. The debt of the Society is due to the expenditure of larger amounts each year, under the authorization of the Convention, than the actual receipts of the year, as finally reported, justified.

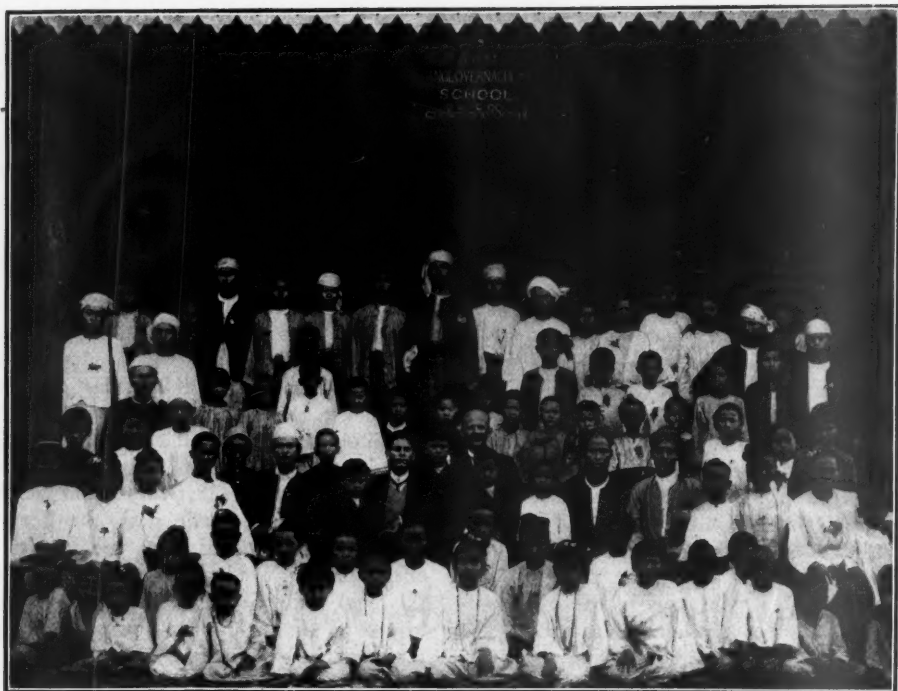
The large accumulated debt is a source of serious embarrassment. It causes the Society to borrow heavily. The interest charges have been larger each succeeding year, during the past year amounting to \$4,725 on loans and \$569.14 on other obligations. When it is understood that nearly two thirds of the entire income of the Society is received in the last fifteen days of the fiscal year, it is readily seen how necessary it is to borrow money in large amounts. If the churches would begin to remit earlier in the year and

would make their remittances regularly, monthly or quarterly, it would obviate the necessity for loans, at least, early in the year. The amount of interest paid last year was more than sufficient to send out and fully equip two missionary families.

THE BUDGET FOR 1914-1915

The budget for the fiscal year 1914-1915 is in the hands of the Finance Committee of the Convention. There is vested with that committee the power to determine what the budget shall be in view of all the circumstances. The reductions contemplated by the Board in the preliminary estimates prepared and submitted to the Finance Committee of the Convention last winter, and tentatively approved by them, have been made with the keenest regret and appreciation of the inevitable effect of such reductions upon work on the field and with the earnest hope that improved financial conditions may yet make it possible before the close of the year to restore some of the items eliminated.

Reductions have been made both in home expenditures and in foreign field appropriations. The effect of the reductions falls most heavily upon two items, — new missionary appointees and provision for building equipment. Instead of the sixteen families whom the Board had hoped to be able to send to the field this year, the limit will be eight, or possibly nine. Instead of \$40,000 for needed residences, school buildings, chapels and other property equipment, only \$15,000 is allowed in the regular budget. A slight reduction has been made also in the two items of work for missionaries and native agencies, and care and upkeep of mission property. The actual effect of these reductions cannot be determined until the detailed estimates from all of the fields are in hand and the final schedule of appropriations is made up. It is certain, however, that even slight reductions at these points cannot fail to affect unfavorably the efficiency and progress of the work. Only under the tremendous pressure of the debt and the large falling off in contributions from the churches during the past year could the Board bring themselves to approve these painful reductions. It is most unfortunate,



OUR INVESTMENT IN THE SCHOOL AT HSIPAW, BURMA

too, that these reductions must be made at a time when the Board have definitely entered upon a policy of intensive development, that is, the undertaking to man and equip more effectively the work already under way.

THE DEPARTMENT OF MISSIONARY EDUCATION

Cooperation of forces and organizations within the denomination has resulted in the Department of Missionary Education of the Cooperating Societies of the Northern Baptist Convention. A joint committee of the several societies, under the efficient leadership of Secretary John M. Moore, D.D., directs the work of this department, which is coming to be more and more helpful in the distribution of missionary literature and in the development of plans for mission study and the cultivation of stewardship. This arrangement effects considerable saving and secures better results. Not only the educational material in the stricter sense, but all Baptist missionary literature, may be secured through the office of that Department in New York City.

THE JUDSON CENTENNIAL CAMPAIGN

This has been one of the greatest educational campaigns in the history of the denomination. Through the circulation of thousands of the centennial books and the distribution of the centennial medals, as well as other literature; through the addresses of Dr. Edward Judson, deputation work by missionaries, visits by secretaries and the circulation of stereopticon lectures, multitudes of churches, young people's societies and Sunday schools have heard anew the story of Adoniram Judson and the one hundred years of missionary endeavor of the Society. In this campaign the Literature Department and the Department of Missionary Education have been of tremendous service. With the wealth of material and the willingness of every one connected with the Society to render all the assistance possible, no pastor can have an excuse for having failed to bring to his people the message of the Judson Centennial.

MISSIONS

The joint magazine *Missions* meets with

increasing approval. The proportion of the deficit borne by the Society is almost \$400 less than the amount of the preceding year. Rev. Howard B. Grose, D.D., the editor, is bringing out a fine magazine at a very low cost for publication. The Judson Centennial has been prominently featured.

THE HANDBOOK

The Handbook continues to be a valuable book for reference and should be widely circulated. The maps have been revised and brought down to date. More than fifty pages have been devoted to incidents and experiences on the mission fields. These have been tabulated under appropriate headings and would be valuable as illustrations in sermons and addresses. Every pastor should possess a copy as well as other leaders in the churches. The Handbook also contains a great variety of miscellaneous information continually sought by those interested.

THE STATION PLAN

The Station Plan, inaugurated about thirteen years ago, links the individual or organization wishing a specific object toward which to contribute with a mission station and also with a definite part of the work at the station chosen. The payment of a missionary's salary, the maintenance of a school, the support of a pupil or native worker, the maintenance of a bed in a mission hospital, are some of the items for which appropriations are needed and which are satisfactorily provided for through the Station Plan. Nearly eighty shareholders have been added during the year, including Baraca and Philathea classes, Brotherhoods, Sunday schools (one Chinese), and young people's societies. Besides these, many churches and individuals have their own special representative on the foreign field, paying the salary, either wholly or partially, of a missionary. About 100 are thus supported. Some churches which have formerly given to specific objects outside the budget, finding it difficult now to raise their apportionments, are contributing to the general treasury through the Station Plan in order that all their gifts may be applied on their church apportionment.

A POLICY FOR CHINA

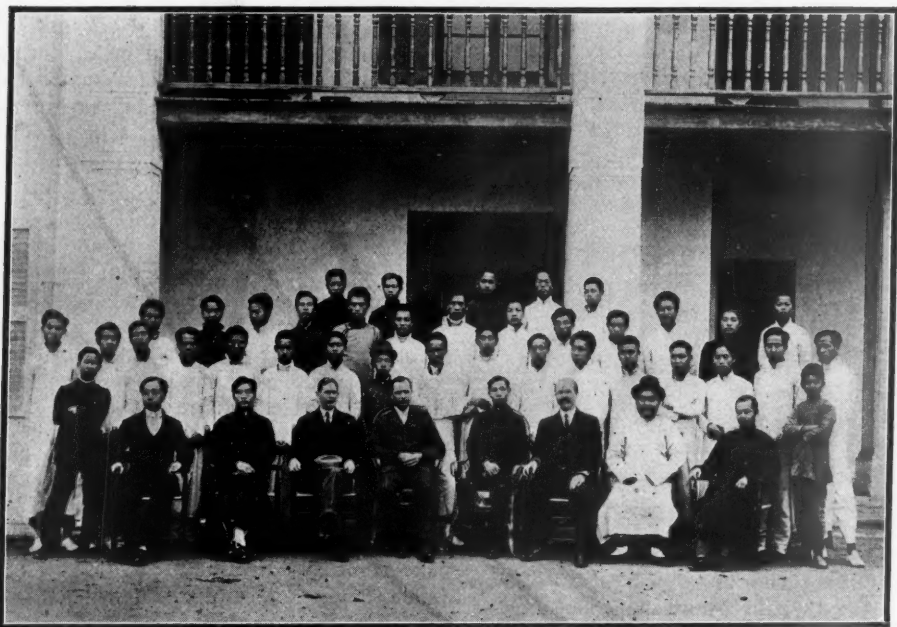
The most important step taken during the year in the application of the intensive policy was an attempt to make an interpretation of that policy with special reference to the work in China. For several reasons China appeared to demand the application of the policy first.

Reports which reached the Board of Managers indicated clearly that the work in every section of China is "below a reasonable standard of efficiency," and that perhaps the greatest lack is in thoroughly equipped Chinese workers and leaders. Not only were the Board compelled to recognize the utter lack of thoroughly equipped Chinese workers, but also to face the fact that not one of the four missions of the Society in China is provided in any adequate measure with the facilities for producing and training such leaders. A committee of missionaries in China had reported:

"Though we believe that a large addition to our foreign force is an immediate necessity for leadership in evangelistic advance and in the organization of church life, it is clearly evident that the function of the missionary will more and more become that of training and counselling the Chinese ministry."

After most serious and prayerful study a mission policy was adopted which has definitely in view the meeting of this situation. The general features of the policy are as follows:

- (1) Strong centers thoroughly manned and equipped.
- (2) Provision of adequate educational facilities in China for the training of Chinese leaders and education abroad for men of special ability and of moral and spiritual fitness.
- (3) Furnish temporarily a measure of foreign support necessary to enlist the services of trained men upon the completion of their education while their work is being brought to a self-supporting basis.
- (4) Admission of Chinese leaders to a continually larger place in administration of the work and consequent development of capacity for leadership.
- (5) Cooperation with Chinese home mission organizations which will assume



SWATOW ACADEMY. PRINCIPAL R. T. CAPEN IS FOURTH FROM RIGHT IN THE FRONT ROW; OTHERS OF THE FACULTY ARE SEATED

responsibility for certain areas or certain forms of work.

(6) Ultimate transfer of entire responsibility to the Chinese.

The policy anticipates a far more extensive evangelistic effort in the near future than is possible at present. It is encouraging to know that the general policy has been so widely approved. The Chinese mission body as a whole appear to be pleased with the policy.

THE PROPOSED WITHDRAWAL FROM CENTRAL CHINA

When the Board came to consider the application of the proposed policy for China, it was evident that it could be put into successful operation only through immensely increased expenditures or by a plan of concentration. The Society now has 172 missionaries located in 21 stations in China and is expending over a quarter of a million dollars annually in support of their work. A careful estimate revealed that the missionary force would need to be increased about 75 per cent. if the work were to be properly manned on its present basis. At the present rate of increase in

the force in China it was estimated that seventeen years would be required to bring the work to "a reasonable standard of efficiency." It was also estimated that for China alone \$500,000 was needed for property, whereas the Board had available last year, besides a few special gifts, only \$40,000 to meet property needs in all the fields. Fairness to other countries where responsibilities have been assumed, and especially to those fields where Baptists are primarily, if not almost exclusively, responsible, forbade even at this critical hour so greatly disproportionate an increase in expenditures for China. Intensive development on the present extensive basis in China seemed impossible. The alternative was concentration of effort, and the Board were forced to the conclusion that they must consider the occupation by foreigners of fewer centers, whether stations or missions, with a view to a much more extensive work through the Chinese, including cooperation with Chinese home mission agencies.

Naturally it was difficult to name any station from which withdrawal could be contemplated. However, after prayerful

and most serious study of the conditions, and after conference with the missionaries on furlough representing all the China fields of the Society, the Board reached the conclusion that effort should be made to retire from Central China, if it can be arranged satisfactorily, and have the responsibilities in that section assumed by others. Correspondence is being conducted with the Chinese Baptists at Hanyang and vicinity with a view to withdrawal in the near future. In the judgment of the Board Hanyang was preeminently the point from which to withdraw if withdrawal from any point is necessary to the successful application of the policy for China. The majority of the missionaries in Central China are strongly of the opinion that it is better to withdraw and leave the field to others unless a large increase in expenditures can be made on that field.

INGATHERING AMONG THE TELUGUS

The Telugu Mission in South India rejoices in an unusually large ingathering during the past year. The number of baptisms reported is 4,097, the largest for any one year during the past decade, and an increase of 38 per cent. over the number received in 1912. All parts of the field and nearly every station have participated in the spiritual blessing indicated by these accessions. More significant still is the fact that 383, or nearly ten per cent. of the entire number, are from the caste people. The missionaries believe that the barrier of caste that has so firmly resisted the influence of the gospel during all these years is yielding and that the door of opportunity among the higher classes is beginning to swing open. This movement, if continued, is fraught with large promise for the development of Indian Christian leaders and a larger degree of self-support.

PROGRESS IN FIELD ADMINISTRATION

Two important steps have been taken during the year in the direction of increasing the degree of administrative responsibility committed to the mission bodies on the field. The first relates to financial administration. In the autumn of 1912 the Board of Managers offered to all of

the missions of the Society the opportunity of receiving the annual appropriations for work in gross amounts, to be distributed among the several stations and missionaries by the mission conference or reference committee. An alternative plan was also submitted by which any mission, not yet prepared to accept the more radical measure of appropriations in gross, might elect to receive an enlarged emergency fund, placed at the disposal of the mission at the beginning of the year and designed to provide for unforeseen needs arising during the year after the original schedule of appropriations had been made, as formerly, by the Board. The purpose of both plans was twofold: first, to make it possible for the missions to distribute the funds available in the actual presence of the work and in the light afforded by the fullest and latest knowledge of local conditions and needs, and particularly to meet cases of emergency arising during the year without the delay involved in correspondence with the Board; and second, to relieve the Board of the necessity of giving the large amount of time and attention required for action upon a multitude of details that can be more promptly and intelligently handled on the foreign field. Four missions—Japan, East China, South China and the Philippine Islands—availed themselves of the first proposal and have received their appropriations for the present year in gross amounts and are now administering them under the plan accepted. Four other missions—West China, South India, Bengal-Orissa and Congo—have chosen and received the enlarged emergency fund. Some little embarrassment is naturally being experienced in the adoption of so radical a change of policy, but there appears to be general satisfaction with the new plan. Missionaries have written in warm appreciation of being able to meet special needs more promptly. Some of the older and larger missions question whether the plan of appropriations in gross can be put into effect satisfactorily in their fields but are giving the matter careful consideration.

The second innovation has to do with general administration on the field. Upon the earnest request of two of the missions,

namely, Assam and East China, the Board have approved the plan for a Conference or Mission Secretary, who would not simply act as correspondent for the mission, but would visit all parts of that field, confer and advise with the missionaries, study all problems of the work, and in general so familiarize himself with the work of the mission as to enable him to advise both the missionaries and the conference or reference committee regarding plans for unifying, harmonizing and strengthening the work of the mission as a whole. Rev. A. J. Tuttle of Gauhati has been appointed to this important post in Assam, and Rev. J. T. Proctor, D.D., of Shanghai, to the similar office in East China, the appointment in each case being made upon nomination by the mission conference. By such measures as these the Board have clearly indicated their readiness to commit increased administrative responsibility to the mission bodies on the field as rapidly as the missions themselves are prepared to accept it. At the same time the Board are taking measures to inform themselves, through the various subcommittees, more completely than ever with regard to such details of the work as are manifestly essential to an intelligent consideration of and a wise decision regarding those broader questions of policy which are emerging in all the fields and which demand early and thoughtful attention.

MISSIONS AND PRAYER

The financial outcome of the year again reminds the Board and the denomination that it is not by might nor by power that this work is to be done. Human wisdom is inadequate. Human strength fails. In spite of the most earnest efforts the results of the year are shown to have been painfully inadequate. The greatest need of the hour is prayer, earnest and united. The God of missions will hear. He is able to perform miracles, to deliver from the thralldom of debt and insufficient equipment on the mission fields. He is ready to lead in greater triumphs than those recorded at any time during the first century of the denomination's missionary efforts.

Items Gleaned from the Report

Some new names appear in the list of executive officers of the Society. General Secretary Emory W. Hunt began his service in July, and the new Foreign Secretary, Arthur C. Baldwin, assumed his office in February.

A most appropriate feature commemorating the Judson Centennial has been a lecture tour among the churches by Rev. Edward Judson, D.D., in which he spoke regarding the work of his father. From March up to Convention time Dr. Judson traveled through New York, Pennsylvania, New Jersey, Maryland, Connecticut, Maine, and Massachusetts, delivering more than thirty-five addresses. Everywhere his service was of a great inspirational value. An illustrious father has been most fittingly represented by an eminent son. He might well be kept in the field for such service.

The missionaries occasionally make time for literary work, such as translations into native dialects and religious literature. The year's production includes work of Bible and other translation by eleven of our missionaries.

Plans are under way for a revision of the Burmese Bible of Adoniram Judson, in cooperation with the British and Foreign Bible Society. This will mean one version of the Bible in Burma.

In the Philippines Rev. C. L. Maxfield has prepared an English-Visayan dictionary, published by the Philippine Baptist Mission Press.

In Burma five or six motor boats carry the Gospel to the people. They are known as the "mosquito fleet," perhaps because they make a stir wherever they go.

A few Burman Christians at Myittha raised funds enough for a new chapel and built it without expense to the Society.

The Karens have 836 churches with 48,668 members. They are self-respecting, largely self-supporting, independent Baptist churches.

The American Baptist Mission Press at



THE NINE CAMPBELLS. REV. GEORGE CAMPBELL IS STATIONED AT KAYING, SOUTH CHINA

Rangoon did a business last year passing 475,000 rupees or \$158,000. It turns out excellent work, too. It has an American built linotype.

Ramapatnam Theological Seminary, South India, has graduated 857 persons in its forty years' existence, and 400 more have studied for shorter or longer periods. The students take practical lessons in evangelism, going out on two and three day tours, conducted by faculty members.

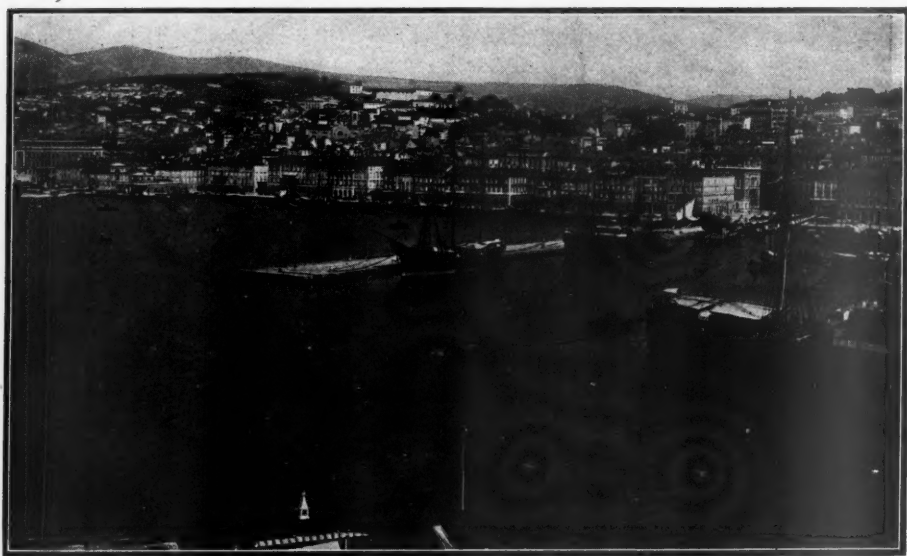
The South China Mission has severely felt the revolution. In its wake has come atheistic materialism and sullen hope-

lessness, license and often anarchy. The people feel that Yuan has broken faith with them, and when Sun Yat Sen was banished their hopes died. There is some reaction, however, in favor of Confucianism and Christianity. That religion is needed is recognized.

The China Baptist Publication Society has added 77 books and pamphlets to its list, and issues three monthly publications. Northern and Southern Baptists cooperate. Literature never occupied greater attention in China, and Christian literature is now regarded as of vital importance.



A SMALL BOAT OF THE "FUKUIN MARU," JAPAN



THE PORT OF TRIESTE, WHERE SO MANY THOUSANDS OF ITALIANS AND SLAVS TAKE PASSAGE FOR AMERICA

American Baptist Home Mission Society

ABSTRACT OF THE EIGHTY-SECOND ANNUAL REPORT OF THE BOARD OF MANAGERS

THE annual report shows steady and substantial advance in the work of the Home Mission Society. Evangelistic and constructive effort go hand in hand. The Missionary, Church Edifice and Educational departments sustain close and vital relations to each other. Nearly 10,000 baptisms are reported during the year; more than 50,000 in the last five years. In the administration of the Society's affairs, questions concerning efficiency and economy have received much attention. The great concern, however, has been how to do the work that ought to be done with the inadequate resources at the Society's disposal.

CENTENNIAL OF BAPTIST FOREIGN MISSIONS

Responding to the fraternal invitation

of the Board of Managers of the American Baptist Foreign Mission Society, your Board has designated a representative to participate in the celebration of its centennial meeting in June, and has also given formal expression of greeting and congratulation. In the great achievements of that Society we rejoice. Both organizations have substantially a common constituency, are animated by the same spirit and together are almost world wide in the scope of their work. Relations between their administrative representatives have been close and cordial, finding expression in recent years in united efforts for the promotion of missionary interest and beneficence for our work at home and abroad.

SINGLE STATE AGENCIES

Four states — Nebraska, Wisconsin, Michigan and Iowa — have adopted plans for a single collecting agency. Differences in these afford an opportunity for dis-

covery, after proper tests, of an ideal plan. This arrangement is in harmony with the views of a committee composed mainly of State Convention Secretaries in 1912, viz.: "That State Conventions seek to foster the kingdom of God in its widest extent and that no one department of work be neglected or overlooked." Precisely how far a State Convention may properly go in the appointment of such an agent, the determination of his salary and expenses, and the character of his work, are matters requiring careful consideration, inasmuch as one organization cannot rightfully assume to act for another organization without its consent, in matters of this character. The appointee to such a position should be the authorized representative, by specific action, of all the parties in interest. Your Board has acted in accordance with this principle in such cases.

BUDGET COMMENTS

The total budget for 1913-14 as approved by the Finance Committee of the Northern Baptist Convention was \$668,977. This included \$80,042.58 for specifics on condition that designated offerings for these purposes be obtained, leaving the amount of the general budget at \$588,934.42. The budget was made up on reasonable expectation of receipts.

It was estimated that the receipts applicable to the budget from churches, Sunday schools and Young People's Societies would be \$399,334.42; actual receipts were \$258,105.78; that receipts from individuals would be \$125,000; actual receipts were \$129,249.98; that receipts from legacies would be \$65,000; actual receipts were \$65,000; that receipts from all other sources would be \$88,600; actual receipts were \$102,692.15.

The general budget expenditures were reckoned at \$588,934.42; actual expenditures were \$572,939.79, being \$15,994.63 below the amount allowed.

FINANCIAL CONDITIONS

Fluctuations, year by year, in contributions from churches and individuals are usually comparatively slight. This year, however, has been exceptional, in that the number of contributing churches as re-

ported by District Secretaries is considerably less than the previous year, while the offerings from the churches are \$20,234.17 less. Until March, 1914, there had been a slight increase from this source of \$3,041.27; but for March itself the loss was \$23,608.63. Receipts for March from the churches were \$114,967.29; for the previous eleven months they were \$133,518.34. The unexpected decrease has created a serious condition. Last year's unusual effort in the three million dollar campaign carried receipts above the normal increase, so that the falling off this year is partly accounted for. It however appears that missionary organizations of other denominations have had this year experiences similar to ours in the matter of decrease of offerings. Business conditions are in part responsible, as reports from all sections indicate depression.

THE YEAR'S RECEIPTS FROM THE DENOMINATION

The following statement is intended to show the Society's fresh, or original, receipts of the year, from the denomination, exclusive of all other transactions; also to what purposes these amounts were applicable.

	1912-13	1913-14
From Churches.....	\$269,316.65	\$252,423.61
From Sunday Schools..	12,246.09	8,499.44
From Young People's Societies.....	1,315.06	1,143.17
From Individuals.....	244,726.64	189,432.71
From General Conference of Free Baptists.....	7,949.70	2,614.91
Total Contributions,	\$535,554.14	\$454,113.84
Legacies.....	125,421.24	106,908.46
Total.....	\$660,975.38	\$561,022.30
Income from invested funds...	88,656.76	90,160.37
Grand Total.....	\$749,632.14	\$651,182.67

RELATIONS WITH FREE BAPTISTS

Alfred W. Anthony, D.D., has continued his valuable work as Special Joint Secretary of our General Societies, and at the same time as Corresponding Secretary and Treasurer of the General Conference of Free Baptists. The process of transition of Free Baptists into the supporting

constituency of the general societies of Baptists is going on. As Dr. Anthony says: "Free Baptists are not as yet intimately acquainted with and attached to denominational movements. As a whole they are not yet familiar with Baptist people, Baptist organizations, and Baptist enterprises; but they are hopeful, expectant and eager for the fuller fellowship and cooperation upon which they have entered. Through the American Baptist Home Mission Society, Free Baptists, in the union, are invited into a larger form of home mission service, with which previously they have had no relations." To a considerable extent, Free Baptist churches accept apportionments under the budget plan of the Society, and are cooperating in the every-member canvass for weekly and proportionate giving to our principal missionary enterprises, thus constituting a substantial reinforcement of the denomination as a whole.

MISSIONARY DEPARTMENT

The whole number of missionaries and teachers supported wholly or in part by the Society has been 1,421. These have been distributed as follows: In New England, 74; in the Middle and Central States, 201; in the Southern States, 204; in the Western States, 804; in the Canadian Dominion, 5; in Mexico, 33; in Cuba, 51; in Porto Rico, 42; in El Salvador, 7. French missionaries have wrought in 5 States, Scandinavian missionaries in 23 States, German missionaries in 23 States and Canada, Negro missionaries in 14 States, Italian missionaries in 11 States.

Among the foreign populations there have been 306 missionaries and 1 teacher; among the Negroes, 26 missionaries and 233 teachers; the Indians, 26 and 19; the Mexicans, 33; the Cubans, 36 and 15; the Porto Ricans, 41 and 1, respectively; in El Salvador, 7; among the Hungarians,



THESE MEN REPRESENT THE HIGHER CLASS OF ITALIANS, THOUSANDS OF WHOM HAVE COME TO OUR SHORES. THEY CAN BE REACHED ONLY BY AN INTELLIGENT AND TRAINED MINISTRY

21 missionaries and 1 teacher; and among Americans, 693 missionaries.

The Society aids in the maintenance of 29 schools established for the Negroes, the Indians, the Mexicans, the Cubans, the Porto Ricans, and the Hungarians.

STATISTICS OF SERVICE

Number of missionaries and teachers	1,421
Weeks of service	52,188
Churches and out-stations supplied	2,498
Sermons preached	111,635
Prayer meetings attended	66,359
Religious visits made	345,849
Bibles and Testaments distributed	12,418
Pages of tracts distributed	912,561
Received by baptism	9,578
Received by letter and experience	8,309
Total membership of mission churches	64,927
Churches organized	115
Sunday schools under care of missionaries	1,633
Sunday schools organized	99
Attendance at Sunday schools	73,132

RESULTS OF EIGHTY-TWO YEARS

Number of commissions to missionaries and teachers	43,256
Weeks of service reported	1,569,761
*Sermons preached	3,757,712
*Prayer meetings attended	1,979,615
*Religious visits to families and individuals	10,201,130
Persons baptized	275,500
Churches organized	6,793

* During last seventy-two years.

The distribution of the missionaries and teachers by States is as follows:

Maine	4
New Hampshire	5
Vermont	4
Massachusetts	37
Rhode Island	9
Connecticut	15
New York	20
New Jersey	22
Pennsylvania	39
Delaware	5
District of Columbia	1
Virginia	27
West Virginia	17
Florida	3
Alabama	4
Mississippi	24
Louisiana	3
Arkansas	2
Texas	26
Ohio	10
Michigan	15
Indiana	1
Illinois	26
Wisconsin	8

Minnesota	70
Iowa	2
North Dakota	31
Montana	24
Wyoming	17
Colorado	51
Arizona	28
Utah	10
Nevada	12
Idaho	37
California	116
Oregon	37
Washington	87
Canada	5
Kentucky	6
Tennessee	13
North Carolina	26
South Carolina	28
Georgia	27
Missouri	15
Nebraska	29
Oklahoma	206
Kansas	35
South Dakota	49
Mexico	33
Cuba	51
Porto Rico	42
El Salvador	7

1,421

THE WEST

A perusal of the accompanying annual reports of general superintendents of missions and of the Corresponding Secretaries or General Missionaries of Co-operating Western Conventions must impress one with the vigor and efficiency with which our western mission work is prosecuted. In his thirty years of service for the Society Dr. Woody states that he has witnessed the increase of State Conventions from two to nine; of churches from 250 to 700; of members from 10,300 to 73,200; in the value of church property from \$313,770 to \$6,375,700; and of total contributions from \$79,000 to \$1,327,359; and that the increase in beneficence has been four times as much as the increase in church membership. During the last decade, in Oregon, the increase in the number of church members has been over 100 per cent.; in contributions for church expenses nearly 200 per cent.; and for all benevolent purposes about 300 per cent. In Idaho the increase in membership in the last decade has been 175 per cent.; for local church expenses 325 per cent.; for all benevolent purposes 374 per cent. In Northern California the average given by resident members of

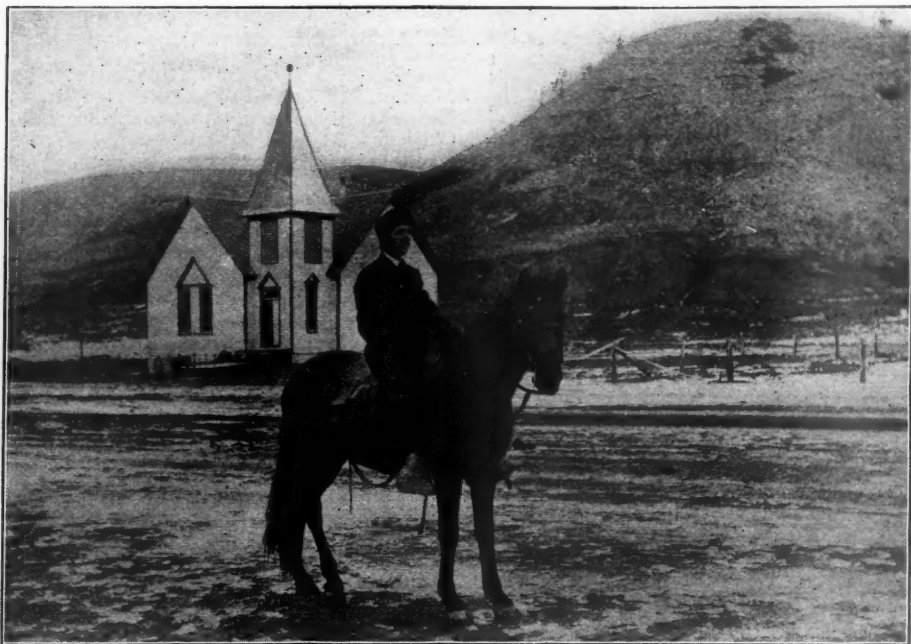
mission churches for local expenses is reported at \$22.02.

Energetic efforts have been made to meet the growing demands in the occupation and wise cultivation of mission fields. Thus in South Dakota from three to six mission fields are grouped under the care of one man; and 48 missionaries are reported as having served 74 churches and out-stations. In Idaho, under the auspices of the State Convention, a series

and the extensive irrigation projects in connection therewith, make new demands for larger appropriations for missionary and church edifice work.

The rapid increase of the foreign element in the West, and the greater influx expected with the opening of the Panama Canal, call for larger expenditures for missionaries among them.

In this Judson Centennial year, it is most gratifying to note that since 1845



A PIONEER MISSIONARY PASTOR OF TODAY

of Pastors' Institutes of four days each has been held with much profit, while most of the churches have been visited by team-workers for conferences on Church Efficiency. District missionaries, Associational missionaries, and pastors-at-large render valuable service among the weaker churches without pastors and in new mission fields.

New fields calling for missionaries outnumber the older churches that became self-supporting. About 60 churches have been organized and many new out-stations supplied during the year.

In Montana, the opening of Peck's Reservation, embracing 1,223,850 acres,

the total contributions of Western churches to Foreign Missions have considerably exceeded two million dollars. Thus does our home mission work in the West become a fountain of blessing for the evangelization of the world.

OUR FOREIGN POPULATIONS

During the year 306 missionary appointments have been made to foreign-speaking peoples from 25 countries or nationalities. Calls for enlargement in the occupation of new fields are constant and beyond the Society's ability to meet. Close cooperative relations in this work are maintained with many Baptist State Conventions.

New England itself has become a great foreign mission field to which the Society has given special attention. Its first general missionary to the French Canadians was Rev. N. Cyr, in January, 1870. He was succeeded in 1873 by Rev. J. N. Williams, who for forty years has been continuously in the Society's service, though now incapacitated. The Society's work among other nationalities in New England began as follows: To the Germans in 1873; to the Swedes in 1876; to the Portuguese in 1893; to the Finns in 1890; to the Italians in 1896; to the Syrians and the Letts in 1903; to the Poles in 1905; to the Hungarians in 1912.

For about twenty years from 1870 the work was maintained wholly by the Society, except as local aid was sometimes rendered. The number of missionaries increased from 1 in 1870 to 11 in 1880; and to 20 in 1890. In 1890 the Baptist State Conventions of Massachusetts, Connecticut and Rhode Island began cooperation, in a limited way, with the Society in this work; followed by Maine and New Hampshire in 1891 and later by Vermont. Appropriations in 1895 were \$6,000 by the Society; \$3,200 by the Massachusetts Convention; \$400 by the New Hampshire Convention; \$400 by the Maine Convention; and \$250 by the Connecticut Convention. For the year 1913-14 the appropriations by the Society were \$17,414.73 and by the State Conventions, \$29,013.54, as follows: Maine, \$892.78; New Hampshire, \$1,610.53; Vermont, \$600; Massachusetts, \$18,425; Rhode Island, \$2,493.49; Connecticut, \$4,991.74. The city missions of Boston are now a part of the work of the State Convention.

From 20 missionaries in 1890, the number increased to 44 in 1900; to 75 in 1910; and 67 in 1914. They represent Germans, Swedes, French, Portuguese, Italians, Finns, Hungarians and Syrians.

The German Baptist General Conference that held its triennial meeting at Madison, South Dakota, last fall expressed its interest in the broad home mission enterprise by voting that ten per cent. of the designated offerings of German Baptist churches for Home Missions should be appropriated annually to the Home Mission Society for its general work. The

sum of \$1,900 has thus been paid. The occasion was one of special interest because of the celebration of the sixtieth anniversary of the German Department of the Rochester Theological Seminary, which has been of incalculable value in providing capable ministers for our German Baptist churches.

EDUCATIONAL WORK NEEDED

It is regrettable that there is no provision now for the training of French missionaries. From 1888 to 1898 the Society cooperated with the Newton Theological Institution in maintaining a French department, from which a number of men went forth better equipped for service.

The Italian school in Brooklyn, N. Y., a department of Colgate University, has an enrollment of twelve this year and gives promise of a larger and better supply of Italian ministers for many fields that should be occupied.

A missionary training school for the Hungarians, at Scranton, Pa., is doing a small but excellent work.

Similar schools for other nationalities are called for. The Society cannot embark upon extensive educational work of this character. Partially to meet the need, and as an experiment, a promising young Pole has been appointed as student missionary and as assistant to an experienced Polish Baptist pastor in a large city, who is his instructor according to a prescribed course of reading and study and who also directs and counsels with him in his missionary work in connection with the church. This plan, which seems to be satisfactory to all concerned, may be extended to other nationalities among whom no schools for theological instruction can be maintained.

Quite a remarkable work has sprung up among the Roumanians at several points in Ohio, Akron being the center where a house of worship is to be erected for the Roumanian Baptist Church already numbering about one hundred members.

The necessity for a special superintendent of this entire field among many foreign populations is deeply felt by your Board. Such an appointment would soon be made were it not for the indebtedness upon the Society and the danger of adding thereto.

THE INDIANS

In our distinctive work for the semi-civilized Indians there are 21 Baptist churches with a reported membership of 1,384 as follows: In Oklahoma, 1,178; in Arizona, 48; in Montana, 63; in California, 95. Baptisms reported, 124. Their contributions for all purposes were \$3,485.34; of which \$1,103.41 was for church expenses; \$900.60 for missions; the balance for other objects. The Oklahoma



REV. AND MRS. W. A. PETZOLDT

Indian Baptist Association is well organized and conducted; its annual meetings are largely attended, when special evangelistic services are usually held. The mission to the Mono Indians, at Auberry, near Fresno, Cal., has had a year of exceptional spiritual blessing. Two chapels are greatly needed for the congregations at the two principal out-stations.

The demoralizing effects of the traffic in intoxicating liquor among the Indians have been of great concern to our mis-

sionaries and to all who are interested in the evangelization and the higher civilization of the Indian. It is therefore a cause for rejoicing that the Commissioner of Indian Affairs, Hon. Cato Sells, has taken vigorous measures for the suppression of this nefarious business. His ringing address to the conference of Field Supervisors on February 20, 1914, was all that the most ardent friend of the Indian could desire. Extended extracts of this address were published by the Commissioner and sent to all employees in the Indian service, with a special request also "that on April 6, 1914, it be read to the student body of every Indian school, including those under Government, mission or private supervision." He says: "It is my great desire that every employee in the Indian service shall realize the tremendous importance of the liquor suppression work, and exert his best efforts in influence for the protection of the Indian from this his worst enemy."

Among the five civilized tribes of Oklahoma there have been ten missionaries the past year, as appointees jointly of the Society, the Home Mission Board of the Southern Baptist Convention and the Oklahoma Convention.

SPANISH-AMERICANS

Rev. and Mrs. L. E. Troyer continue in charge of our work among the Spanish-Americans in Southern California, in cooperation with the Southern California Baptist Convention. They report the outlook as encouraging. There are two missions in Los Angeles and one each in Santa Barbara, Oxnard, Bakersfield, Corona, San Pedro and Wilmington and San Diego. At the latter place the number of immigrants from Mexico has greatly increased. Besides Mr. and Mrs. Troyer there are three American women missionaries, two of whom are appointees of the Woman's American Baptist Home Mission Society and one by the Corona Church; also three Mexicans. Night schools and industrial classes for children have been maintained with most excellent results.

The mission at Tucson, Arizona, is prosperous, the church having a membership of 45, with a native pastor and a good house of worship. Two or three other stations

should be established among the large Mexican population in Arizona.

MEXICO

The revolution disturbances in Mexico have seriously interfered with our work here. Superintendent Rev. Geo. H. Brewer has been in great peril repeatedly and could not with impunity visit some mission fields. After most terrifying experiences in the City of Mexico, he left with other missionaries and American refugees for Vera Cruz and New Orleans



MAXIMIO MONTEL, YOUNG PASTOR OF CHURCH
AT NUEVITAS, CUBA

where they arrived early in May. His usual annual report has not been received, but from statistics sent by him, the following information is given: Number of churches, 33; of out-stations, 37; members, 1,294; baptisms during the year, 107; enrollment in Sunday schools, 1,460; whole number of meeting houses, 14; native workers employed, 21; other missionaries and teachers, 9; contributed by churches for self-support, \$2,348.50 American money; for missionary purposes,

\$503.50; copies of Scriptures distributed, 218, and of pages of tracts, 98,000.

Our church property at New Laredo was unscathed in the conflagration that destroyed a large portion of the city.

EASTERN CUBA

A perusal of the Superintendent's report of conditions in Eastern Cuba will show that Baptist interests are getting on a substantial basis. Four churches have been organized during the year, carrying the total to 51, with 43 out-stations. Baptisms reported, 201. Contributions for all purposes are over \$5,000. A general revision of the list of church members brings the number below that given in last year's report. The Convention at Ciego de Avila was of unusual spiritual interest. Rev. A. B. Howell has been appointed as Superintendent of Missions in place of Dr. H. R. Moseley, whose resignation was accepted last fall. Dr. C. L. White, Associate Corresponding Secretary, attended the meeting of the Convention and spent about three weeks in visiting the principal mission fields. The Convention formally expressed its appreciation of his visit.

PORTO RICO

Steady, substantial progress marks our work in Porto Rico. Three churches have been organized the past year, carrying the total number to 51; in addition to which are 52 out-stations. Their membership is 2,330, with 3,051 enrolled in Sunday schools. Their reported contributions for all purposes are \$5,432.61. The Sunday school of the Ponce Church has enrolled over 300, and has quite outgrown its accommodations, so that a tent was procured for the overflow. It is expected that an addition to the church building will be erected this year for the school.

EL SALVADOR

The first general Baptist Conference in the Republic was held in September, 1913, in connection with the second anniversary of the Santa Ana Church, continuing three days after Sunday, September 7th, when there were about 400 present. It was a most successful meeting and gave a fresh impulse to the work. There are three Baptist churches with 295 members;

also 14 out-stations. Other facts of interest are contained in the report of the Superintendent, Rev. William Keech. Rev. Percy T. Chapman, who has been absent most of the year, upon his return from England, in April, was ordained in Chicago, and proceeded at once to his field, in which he expects to be more than ever useful of his medical education acquired while abroad.

THE ORIENTALS

There are six principal mission stations among the Chinese, viz.: in San Francisco and Sacramento, Cal.; in Seattle, Washington; in New York City, Boston and Philadelphia. Besides these, there are several missions maintained by churches, generally as departments of their Sunday schools. The need of a Christian home for Chinese in San Francisco has been keenly felt by our workers there.

There is one mission to the Japanese, viz., at Seattle, Washington, where vigorous work is being done to secure suitable accommodations for the varied work proposed. The first payment has been made on lots the purchase price of which is \$22,500. The plan is to provide an attractive place for Orientals and surround them so far as possible with Christian influences. Financial aid from outside will be necessary to accomplish this task.

EVANGELISM

Evangelism has been a primary and prominent feature of the Society's work ever since its organization in 1832. Its declared object is "to promote the preaching of the Gospel in North America." Pioneer missionary evangelists labored extensively throughout the west long before the construction of railways, and, thereafter at nearly all the chief centers of population along these lines. Pioneer evangelists have been numerous among our foreign populations, among the Indians and in Mexico, Cuba and Porto Rico. The denomination has looked to the Society for leadership in organized evangelistic endeavor, and the Society has been responsive to the extent of its means. It has an effective equipment, but a leader and \$25,000 a year would be necessary if the work were to be under-

taken on an aggressive basis. The Society hopes to have \$10,000 at least available for advance work this coming year.

CHURCH EDIFICE DEPARTMENT

Dr. D. D. Proper has been appointed special agent to look after loans and gifts. The number of churches aided during the year is 88; by gifts only, 52; by loans only, 10; by gift and loan, 26.

By gifts: Arizona, 2; California, 9; Colorado, 4; Cuba, 1; Idaho, 4; Illinois, 3; Kansas, 3; Massachusetts, 2; Mexico, 1; Michigan, 1; Minnesota, 4; Montana, 4; Nebraska, 3; Nevada, 1; New Jersey, 2; New York, 3; North Dakota, 1; Oklahoma, 5; Oregon, 1; Pennsylvania, 3; Porto Rico, 2; South Dakota, 2; Utah, 1; Washington, 5; West Virginia, 1; Wyoming, 5.

By loans: Arizona, 1; California, 7; Colorado, 4; Idaho, 4; Illinois, 1; Kansas, 2; Michigan, 1; Minnesota, 4; Montana, 1; Nebraska, 1; Nevada, 1; New York, 1; Oklahoma, 2; Utah, 1; Washington, 4; Wyoming, 1.

Nationalities aided by gifts: American, 54; Cuban, 1; French, 1; Mexican, 2; Norwegian, 1; Swedish, 5; Italian, 3; Porto Rican, 2; Slovak, 1; Indian, 1; Hungarian, 2. Nationalities aided by loans: American, 31; Swedish, 4.

CHURCH EDIFICE STATISTICS, 1913-14

Aggregate gifts to churches.....	\$42,088.25
Average gift to each church.....	576.55
Loans repaid.....	16,983.23
Interest received.....	6,109.36
Aggregate of loans to churches.....	25,600.00
Average loan to each church.....	731.43

EDUCATIONAL DEPARTMENT

The original purpose of this work was the training of teachers and preachers for the colored race. This is the paramount purpose now. The Richmond Theological Seminary, a department of Virginia Union University, has been developed to afford educational facilities approximating those of theological institutions elsewhere. With its commodious buildings, excellent faculty, large library, and location in the midst of a large Negro Baptist constituency, it should attract the most advanced and aspiring colored students for



OLD BAPTIST CHURCH, FRUITLAND

the ministry from the South and the North. The strengthening of theological work at Morehouse College, Atlanta, Ga., and of Bishop College, at Marshall, Tex., is under consideration, while short courses for others are provided in several other schools.

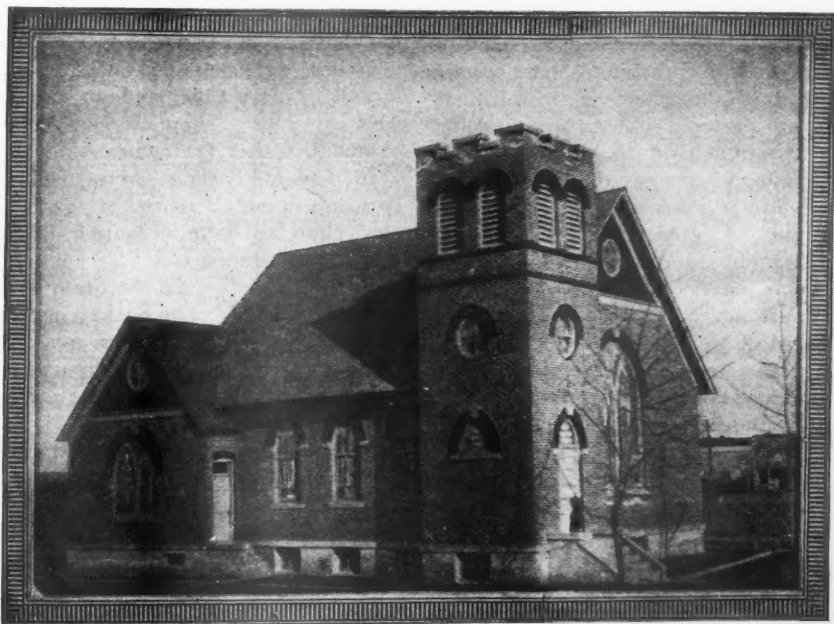
SCHOOLS FOR THE NEGROES

The Society aids in the maintenance of 13 higher schools and 11 secondary schools for the Negroes. The enrollment for the

year was 7,491. The number of Society's appointees was 197; of these, 107 were Negroes. Reports from the schools state that 623 were students for the ministry; 1,746 were preparing to teach. There were 2,096 boarders and 3,568 day pupils. The amount paid for salaries was \$85,228.60; for all other current purposes, as repairs, improvements, insurance, equipment, etc., \$14,832.89. The amount of endowment funds held by the Society for eight of these institutions is \$441,082.26; and for student aid, principally, \$63,830.36. There is great necessity for a larger endowment fund.

INDIAN SCHOOLS

Indian University, more commonly known as Bacone College, near Muskogee, Oklahoma, is in a most flourishing condition. The attendance of Indian students has been the largest in its history. Dormitory accommodations were inadequate, and many applicants had to be refused. It was decided, therefore, to add two wings, as originally planned, to the central section of the girls' building. The work was completed in April of this year, the cost,



NEW BAPTIST CHURCH, FRUITLAND, IDAHO. HOW THE CHURCH EDIFICE FUND HELPS ADVANCE THE CAUSE

including furnishing, being approximately \$9,300, for which there was no draft upon the Society's treasury. The new dormitory rooms afford accommodations for 33 to 50 girls, thus doubling the capacity of the building.

Not the least interesting feature of the work at Bacone is the Murrow Indian Orphans' Home, which is practically a part of the institution and under its direction. There are 56 children in the Home; of whom 35 either directly or through their guardians are able to pay part, and in a few instances, the full amount for their yearly support, while 21 are wholly dependent. Many others have been denied the privileges of this excellent Christian home and school, for lack of funds for their support.

PORTO RICO, CUBA AND MEXICO

The outstanding educational event of the year, and, indeed, of the history of our work in Porto Rico, has been the erection of the school building for our missionary training school described in June Missions.

The Colegios Internacionales at El Cristo have had a prosperous year. The girls' school has been crowded the entire year. There is a slight decrease in attendance of boys. More are paying full tuition fees than ever before. Some former students are doing excellent work as missionary pastors; others are pursuing advanced studies in the states; while several young women have become teachers in our primary schools. The Bible is taught in all grades. More than 30 students professed conversion during the year.

There are eleven primary schools with an enrollment of 565; taught by 8 American and 9 native teachers; several of whom are appointed and paid by the Woman's American Baptist Home Mission Society. Some of these schools are self-supporting. They are valuable adjuncts to the higher schools, and to our work as a whole in Eastern Cuba.

Revolutionary disturbances interfered with the opening of the theological school at Monterey in September, 1913. Continuance of these troubles has led to a suspension of work this year. Five of

the graduates are preaching and five are pastors' assistants. Others are engaged in secular work.



Notes from the Field

The recent convention of Baptist churches of Eastern Cuba — the tenth — is reported to have been the most harmonious and spiritual in its history. The members give large credit for this to the presence and participation of Dr. White, of the Home Mission Society.

The evangelistic work in Eastern Cuba is in charge of Rev. Fred J. Peters, who is also pastor at Bayamo. He has special power in this work.

Field Secretary Barnes, after visiting Danish, Swedish, Bohemian, Slovak, Italian, French and German conventions, says he wishes every Baptist could see what noble companies of disciples the Lord is raising up among these New Americans. There is certainly plenty of material to work upon.

Our churches in Cuba collected over \$5,000 last year for all purposes. That means much, when their financial resources are considered.

In Arizona the Home Mission Society has had 27 missionaries employed; 30 churches were supplied with preaching for all or part time, and 20 outstations were cared for. There are now 39 Baptist churches, with 2,131 members.

In Colorado there were over 1,000 baptisms in our churches last year. Seven new churches were organized, six have assumed self-support.

In North California the State Convention and Home Mission Society in cooperation support 55 missionaries, five of them being pastors-at-large and two evangelists. The additions by baptism were 498; total additions 1,193.

The number of missionary workers in Southern California is 61, 10 of whom are sustained by the Publication and Woman's Home Mission Society in conjunction with the Convention. The total additions to the church membership numbered 3,774. There are 96 churches, with membership of 18,329. Thirty-six new churches have been organized in the last ten years,



The American Baptist Publication Society



THE past year, like those immediately preceding, has been one of much blessing and encouragement, one of the best in the ninety years of the Society's history. The Publication Department has given the denomination and the Christian world books and periodicals of the highest order, and is glad to report a considerable increase in circulation and sales. The Missionary Department has enlarged the field and facilities of its operations, and is happy in the work done, and the results secured. There have been great advances in the Departments of Education and of Social Service and the Baptist Brotherhood.

THE PROBLEM OF DISTRIBUTION

One of the great difficulties in the way of our Publishing Department is to secure a sale of books and periodicals sufficient to warrant the expense of publication. It is easy enough to print books, but quite another matter to secure for them a wide reading. While we have no reason to complain of the support given us, since, notwithstanding severe competition, our business is constantly growing, we nevertheless believe that much more might be accomplished and much larger results secured if pastors, Sunday school superintendents and leading people in all our churches and Sunday schools would take a more personal and direct interest in the efforts we are making.

THE JUDSON CENTENNIAL

It has been a great pleasure to us during the past year to cooperate with the American Baptist Foreign Mission Society in preparation for the observance of the Judson Centennial. In connection with that organization we have published: "Following the Sunrise," by Mrs. Helen

Barrett Montgomery; "Judson the Pioneer," by Rev. J. Mervin Hull; "The Immortal Seven," by Dr. James L. Hill, and "Jesus Christ's Men," by Caroline Atwater Mason. We have also issued other helpful books bearing on the work of our denomination in foreign lands. It is natural for us to be interested in the centennial of foreign missions, as the impulse given the denomination by the establishment of our foreign mission work was largely responsible for the organization of the Publication Society ten years later. Some of the men who were prominent in the formation of our Foreign Mission Society, notably Luther Rice, were also prominent in the formation of our Society. The two organizations have always been closely connected, and mutually helpful. Baptist work in Sweden, it will be remembered, was begun and carried on for several years by the Publication Society before being transferred to the Foreign Mission Society. In recent years we have cooperated with the Foreign Mission Society in Bible and colportage work in foreign lands. We offer our sincerest congratulations to the American Baptist Foreign Mission Society on the completion of one hundred years of splendid history, and pledge our continued cooperation in the century now opening.

SUMMARY OF RECEIPTS FOR THE YEAR

The receipts from sales in the Publishing Department for the year ending March 31, 1914, are \$763,381.95. Merchandise, \$348,946.67. Periodicals, \$414,435.28. Last year the receipts were \$742,034.62, showing an increase of \$21,347.33.

In the Missionary Department the receipts from churches, individuals, income from invested funds, bequests, special gifts, etc., are \$212,425.26. Last year they were \$207,233.76, showing an increase of \$5,191.50. The amount re-

ceived from churches and individuals as provided for under the Budget is \$116,904.69, showing an increase of \$526.30. For Bible Work we have received from all sources \$6,909.99. Of this, \$5,232.22 was the income from invested funds and \$1,677.77 was received from churches, Sunday schools and other sources.

The entire amount coming into the Missionary and Bible Departments, counting the transfer of \$43,140.31 from the Publishing Department, is \$219,335.25. In addition to this, we have received permanent and annuity funds amounting to \$29,200. The total amount received from all sources during the year is \$1,052,824.42, an increase over last year of \$50,216.08.

BOOKS AND PERIODICALS

Most notably successful from the point of view of immediate appeal to the reading public have been our missionary publications. Conspicuous among these stand the Judson Centennial books. While prepared to meet the demands of the centennial year, these books have permanent value, and will take their place as standard expressions, in history, biography, romance, and pageant, of progress achieved in one hundred years of Baptist missions, especially foreign missions. Together with these should be taken Mr. Briggs' monograph, "The Progressing Philippines," and Dr. Padelford's work on "The Commonwealths and the Kingdom," a pioneer contribution to the history of State Convention work in its larger relationships — the group forming an addition to our missionary literature in which we may have pardonable pride. By the issuing of the nine Social Service pamphlets named in the subjoined detailed list of the publications of the year, two volumes of the proposed five on subjects connected with social service have been brought to completion and are now available, though the individual pamphlets will continue to be put forth separately.

Last year we showed a net aggregate gain in the general list of 5,266 in averages, and 65,758 in gross output; this year there has been a net increase of 15,309 in averages, and 758,866 in gross output. Taking the entire table of our 34 periodicals, the sum total of averages shows 2,011,806, an

increase of 12,973; the aggregate gross output has been 55,824,880, an increase of 914,614 as compared with the previous year. All of the periodicals in the general list save one show increase in circulation.

Missionary and Bible Department

The Secretary has visited to a greater or less extent every State except three in the territory of the Northern Baptist Convention, and four States outside our territory. He has traveled over 50,000 miles by rail alone, and made over one hundred formal public addresses. He has become painfully impressed with the lack of knowledge of conditions in our own land which prevails among our people generally, and of the terrible inadequacy of all present agencies combined to meet the situation. Yet he reports that he has discovered everywhere among responsible officials an abiding faith in ultimate success.

The expenses of administration have been \$6,519.67 less than was provided for in the budget. The entire expense of administration and of the collection of funds has been borne by the Publishing Department, which has also borne all expenses incident to the superintendence of our workers.

DISTRICT SUPERINTENDENTS

Early in the year the title of all our District Secretaries was changed to that of District Superintendent, which more nearly defines the duties which these men perform. They have now, in addition to the responsibility for stimulating missionary interest and the collection of funds, direct responsibility for the men on the field in States where we are not in cooperative agreement, and consultative responsibility with State Convention Secretaries in States which are in financial cooperation with us.

SUNDAY SCHOOL WORK

In connection with our Educational Secretary, the Missionary and Bible Secretary has held a series of conferences with our Directors of Sunday school and Young People's Work, in which nearly all of the workers have been met. It is our purpose to hold yearly in five or six great centers throughout the country Institutes of Sunday school and Young People's

workers and others, which shall give permanent uplift to schools and churches of strength. Similar institutes have been held this past year in Cleveland, Kansas City and St. Louis. Others are already planned for Omaha, Salt Lake City, Philadelphia and Detroit.

For some years there has been a growing demand for a woman elementary specialist who shall do for our denominational work what similar workers are doing for other denominations. The services of Miss Meme Brockway, of Los Angeles, Cal., were secured, beginning April 15. Miss Brockway has been for eleven years in the service of the International Sunday School Association, and has made a record which stamps her as one of the strongest primary workers in the country. We have em-

ployed forty directors, who have held 1,436 Institutes this past year. The total expenditures for this service have been \$48,475.72. Through the efforts of all our workers 223 new Sunday schools have been established, making 15,751 since the beginning.

COLPORTERS

Of the 138 colporters employed by the Society during the year, 61 have been among the foreign-speaking peoples. In all, our men are preaching the gospel in over twenty tongues. It is interesting to note that during the past five years the appropriations of the Society for this kind of work in the cities have increased over 500 per cent. The results are in many cases astonishingly large.



TEACHER TRAINING CORPS OF THE PUBLICATION SOCIETY. SECRETARIES LAMSON AND CHALMERS AND MISS BROCKWAY, ARE THE FIRST THREE ON THE LEFT IN THE FRONT ROW

During the year two new wagons have been put into operation. One of them in Utah, which will give especial attention to Norwegian and Danish peoples, will be known as the "Louisa L. Hartman Memorial," in honor of the donor. Two new colportage automobiles have also been put into service, one a gift by his daughters in memory of the Rev. A. B. Whipple. Plans are now under way whereby five more will soon displace wagons. There are States whose roadways are such as to make the colportage automobile an impossibility. But in others its effectiveness far outranks the slowly moving team. We do not intend to lightly cast aside any equipment still serviceable.

One year ago the Society reported the launching of the first colportage cruiser on Coos Bay, Oregon. In July a second was put into operation on the Sacramento River and on Suisun Bay in California. A third is being built for service on Puget Sound, which will bear the name "Robert G. Seymour," as a memorial. Contributions for the building of this boat have been received from every district.

CONCERNING THE COLPORTERS

A question is frequently raised as to whether the colporters are not really sources of profit to the Society. It is true that the majority of the colporters carry limited stocks of Bibles, Testaments and other books that make for the development of the Christian life, which they offer for sale to those who can afford to buy them; but the colporters are constantly urged that book and Bible selling is not their chief business. They are Jesus Christ's men seeking to bring his own into fellowship with him through personal conversation and earnest appeal. And they are urged to give the Bible to those who are destitute and cannot afford to buy. It becomes a sufficient answer to those who speak of the profit, to note that last year the total profit on the sales made by 196 men was only \$2,746.39, while the actual cost to the Missionary Department of the book gifts which the colporters made was \$3,642.18, and at the same time they gave away 1,277,358 tracts. They are missionary distributors in the truest sense of the term.

CHAPEL-CAR WORK

There has been but one change in the chapel-car service during the year. Rev. Arthur Sangston, who had been in charge of chapel car Glad Tidings for nearly three years, resigned on account of family reasons. We were fortunate in securing Rev. J. S. Davis and wife, who had formerly served on the Messenger of Peace, to succeed him. The Messenger of Peace was transferred to Northern California in August, and in the fall of 1913 the Herald of Hope was sent into Iowa. In March, Good Will was transferred to Oregon for a limited stay.

The year has been about the same as previous years. The requests for service have far exceeded our ability to satisfy with the six cars at our command. The volume of praise that has come from pastors who have been aided and from State Convention Secretaries has been very gratifying. In numerous instances large groups of working men have voluntarily passed resolutions of thanks to the Society. The number of converts has been 1,248, making 20,562 from the beginning, while the number of churches organized has come to be 201.

A NEW CAR GIVEN

It has been evident to the Society for some time that additional cars must be built, but the problem of building has not been easy to solve. It would be folly to attempt to construct any additional cars of wood. The new cars must be of steel construction in order to conform to new legal requirements. We are happy to say, however, that good friends of the Society, Mrs. and Mrs. A. Otis Birch and Mr. and Mrs. B. F. Conaway, of Los Angeles, California, have pledged to the Society the expense of one new car; and by others a fund has been provided for its maintenance in perpetuity. We have great reason to thank God.

BIBLE WORK

Grants have been made to the missionaries of the American Baptist Home Mission Society, on the request of its officers, to the total value of \$848.43. The total contributions from churches for

Bible work have been only \$1,086. Individuals have given \$442.24, of which \$425 was specific. We have contributed \$500 to the China Baptist Publication Society for the maintenance of Bible colporters in China, and \$362 to the American Baptist Foreign Mission Society for Bible work abroad. The funds for Bible distribution have been so meager that we have been compelled to refuse applications for thousands of copies. It is becoming increasingly difficult to secure and distribute the Bible in foreign tongues. Foreign-speaking missionaries frequently complain to us that the American Bible Society has raised the price of Bibles to them, so that they cost more than the colporters of the Bible Society retail them for. But we are powerless to aid. We have set aside \$1,450 of Bible income for the publication of the four Gospels in a foreign tongue, where now the only translation available is a Roman Catholic version. We desire to secure \$5,000 in special gifts in addition, to make this and a similar edition in another tongue possible.

TABLE OF MISSIONARY WORK

	For Year 1913-1914	From Beginning
Number of Missionaries and		
Workers.....	196	5,927
Days of Service.....	57,131	960,992
Families Visited.....	174,495	3,003,146
Prayer Meetings Held.....	12,273	261,077
Sermons and Addresses.....	32,309	1,299,570
Conversions.....	8,404	177,848
Baptisms.....	1,921	48,938
Churches Organized.....	31	1,855
Sunday Schools Organized.....	223	15,751
Pages of Tracts Distributed.....	1,277,358	59,221,295
Books Sold.....	57,787	1,290,971
Books Given Away.....	9,344	230,653
Sunday School and Young		
People's Institutes.....	1,522	26,701
*Sunday Schools and Individuals		
Aided by Donations of Scrip-		
tures, etc.....	1,339	50,937
*Pastors and Ministers, Students		
Aided with Grants for their		
Libraries.....	272	12,285

*Not including 1896. Records destroyed by fire.

LITERATURE IN FOREIGN TONGUES

We recognize that suitable literature for distribution in foreign tongues is not available. We have printed all we could get. In order to help further answer the need we have proposed to the State and City Mission Secretaries to print during the coming year any three statements of our faith from the Protestant point of view upon which they will agree. A joint committee is now working upon these statements. We propose to print these in

large quantities for free distribution in each of the five languages which the State and City Mission Secretaries may agree upon as being the most in demand. We trust great good will result.

TREASURER'S REPORT

During the year ending March 31, 1914, the capital of the Society was increased \$17,863.56, and there was an addition to the invested funds of the Missionary and Bible Departments of \$29,914.51; \$25,000 was paid for the reduction of the mortgage on the Printing House, and \$10,000 for the purchase of new presses; \$43,140.31 was transferred to the Missionary Department; \$25,000 was reserved for the reduction of the mortgage on the Roger Williams Building.

The profits of the Publication Department are \$55,891.37; about seven per cent on the business done, or five per cent on the capital invested.



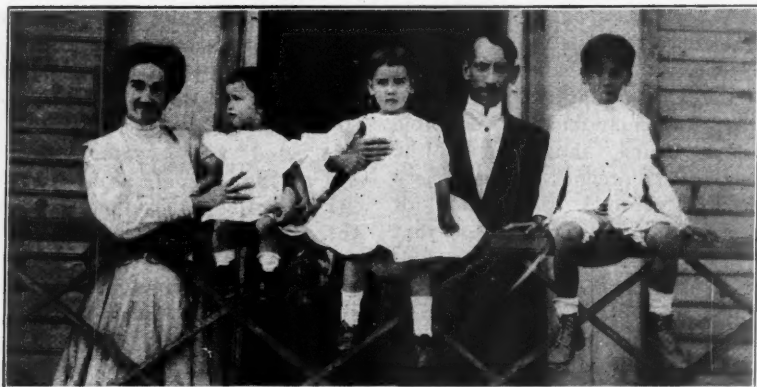
Items from the Report

The Department of Education seeks to assist churches in increasing their educational efficiency, to multiply the number of volunteer workers and train them, especially for service in the Sunday school and young people's society. Efficiency conferences are one means employed. A directors' reading course is another. A ten-point Standard is set up, and proves a stimulus.

The directors held 1,299 institutes last year, and 1,334 certificates were issued, which may be counted in the course for advanced teacher-training. The Educational Secretary traveled 33,889 miles and worked in 24 States.

Teacher-training is growing in favor. Last year 17,769 pursued teacher-training courses, as against 12,174 the year preceding.

Secretary Batten reports that the Department of Social Service and Brotherhood is increasing and broadening, and has stimulated the organization of men in at least 300 churches the past year. It seeks to enlist men in the United Missionary Campaign and Every-Member Canvass, and through all existing organizations to promote service.



PASTOR JUAN CEPERO AND FAMILY, RIO PIEDRAS

A Visit to Baptist Missionaries in Porto Rico

BY SOLATIA M. TAYLOR

HOW OUR MISSION WORK IMPRESSES A CASUAL TOURIST, WHO REPAYS
MISSIONARY HOSPITALITY



WHILE preparing for a cruise through the southern seas, my attention was called by my traveling companions, Miss Isadore J. Smart, of Waverley, and Miss Grace E. Taylor, of Cambridge, Mass., to the notice in the February MISSIONS that the Porto Rican Baptist missionaries would be pleased to meet tourists at the wharf. I related to my companions the pleasant and interesting visit I made to the missions of Porto Rico in 1904, and we concluded that we would avail ourselves of the invitation,

and considered sending a wireless from Havana. We had the names of Rev. P. D. Wood and Dr. A. B. Rudd, the latter general missionary, and knowing that Rio Piedras was the headquarters of the Baptists, concluded that we could find them without troubling them to meet us, so we did not send the wireless.

On Sunday morning, February 15th, we landed at San Juan, going almost straight from the wharf toward the Colon Plaza. We boarded the first car marked

"Rio Piedras" going east; we might have taken the car marked "Park," which would have been a more pleasant route, as it would have taken us along the water-side, and we could have changed at Park for Rio Piedras. Going as we did straight, we landed there in about half an hour.

A very affable and accommodating young Swede, in response to our inquiry, led us to the house of Rev. F. P. Freeman, district superintendent. We were received by Mrs. Freeman and baby, and got acquainted quite quickly. Mrs. Freeman informed us how to reach the church where her husband was conducting service, and invited us to return with him to dinner afterwards.

We found the congregation consisted of English-speaking people, and these largely Americans who have interests in Porto Rico. After service Mr. Freeman and others welcomed us and said they presumed we came in response to a wireless that had been sent to the *Victoria Luise*, inviting Baptists or others, who wished to attend service, to worship with them. We had not seen the notice, though we did find afterwards that it was posted on the steamer bulletin.

Mr. Freeman seemed a little set back when we told him we were going home to dinner with him, but quite willing to share it with us. He also invited home an elderly gentleman, a Mr. E. B. Mangam of New York. After dinner, which we enjoyed, a visit to the missions was considered. Two carriages were obtained, and besides ourselves, our party consisted of Mr. and Mrs. Freeman and baby and Mr. Mangam.

We drove through what looked to be, and what we were told was, a well cultivated and prosperous orchard country, growing bananas, grapefruit, oranges, etc. These are owned very largely by Americans. In answer to our question, "Were these people interested in the mission work?" Mr. Freeman said yes, that they were in sympathy, and that some of them were in church that morning. He explained to us that they voted and worked as a congregation, rather than as a church, because many of these people belonged to other denominations; for Rio Piedras is in the Baptist territory, and as you probably know, Porto Rico is divided into sections by the evangelical denominations. They do not enter each other's fields, except by mutual consent, and this only in larger cities. He also stated that people of other denominations would worship together, but might not feel like becoming a part of the church that was not of their denomination.

Our first visit was to a chapel, set up some two feet from the ground on spikes. This is for sanitary purposes. I think this chapel holds about 300 people, and we were informed that at the services it would be crowded. This was at San Anton.

We continued our journey to Carolina. This town is quite populous. We visited an old dwelling house in which a room had been set apart for services, holding about 50 people, but as many more wished to attend, more than one service was held to accommodate them. We now have a nice little church there, not quite completed nor furnished, and made to hold about 600 people. It was built by the day, under the supervision of Dr. Rudd and Mr. Freeman, making a large saving to the missions, but at a great cost of labor to these two men.

On our return we stopped at a native home where a Sunday school was being conducted by one of the students. About 50 were present, mostly children. Mr. Freeman translated a few remarks made by Mr. Mangam. We sang twice with the Sunday school. "Yes, in Spanish, too!" and then left them to go on with their lessons. Right here I might state that Mr. Wood has charge of the Theological school at Rio Piedras, and the government also has its State University at this place. I think that our students take their regular course at the University, and then their theological training in our own schools.

A short drive brought us again to the Freeman home, and this finished our first Sabbath day journey, as Mr. Mangam was wont to say.

We heard of Rev. E. L. Humphrey's work at Caguas. The country, the scenery, the object all invited us to visit Caguas and Mr. Humphrey's church. We were soon in an automobile, passing over the noted Military Road that runs from one end of the island to the other, Caguas being twenty-five miles from Rio Piedras, through as fine a scenery as we saw on our whole trip.

We first called at Mr. Humphrey's home, and then later went to the church, which was soon filled, the men sitting on one side and the women on the other. More men were present at this service than women, unlike our own home churches. Mr. Humphrey led the song service, and how these people did sing, the men having full melodious voices. I mention the men because Mr. Humphrey had them stand and sing. I think Mr. Freeman said there were about 600 at the service, and that Mr. Humphrey had in his parish or care 100,000 people.

The hillsides through which we passed were filled with native huts, and swarmed with people. The missionaries make their rounds on what are called little mission ponies. Often these missionaries leave home on Monday, returning on Friday or Saturday. Their food consists of beans, rice and black coffee. Mr. Freeman also told us that sometimes before baptizing these converts, he has married grandfather, father, and son. He said, too, that the

people gladly hear of the love of Jesus Christ, and this is lifting them. The United States public school is also doing a great deal for the people that it reaches. In answer to some of our inquiries, Mr. Freeman said, "Yes, I do become discouraged, and return home after these mountain journeys wondering whether it is all worth while. My wife and baby are not well in this climate, but again I look at these people and know that we are helping them, and feel that after all we are worth while in the Kingdom of Christ."

We were sorry not to have seen Dr. Rudd. He was "away on the hills, caring for the wandering sheep." We returned to Mr. Freeman's home and Mrs. Freeman served supper, late as we were; and then we went to our steamer home for the night. We believed that we had seen more of the country, learned more of the people, than perhaps any of our traveling companions, and I do not think it presumptuous to say that we had cheered and made pleasant a day for the missionaries.

We thought we detected in Mr. Freeman a desire for a radioticon, and we saw that the missionaries could use it with beneficial results in their talks to the people. One of our party said, "I feel

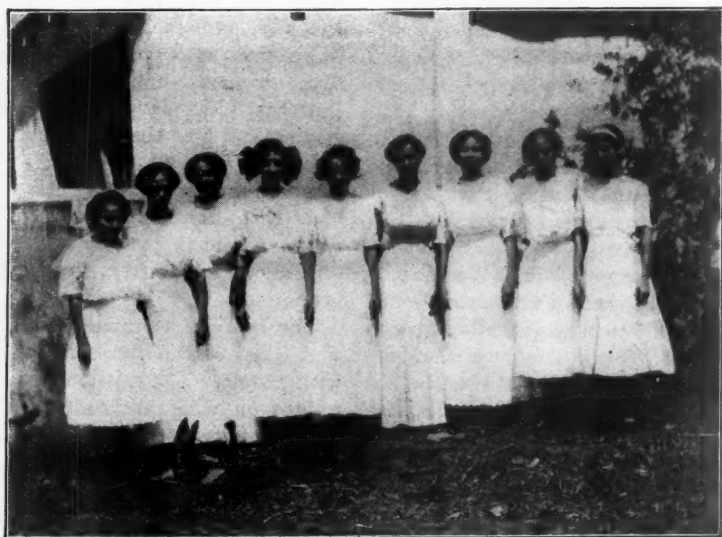
sure that this is forthcoming. I shall put it before some young people in Cambridge, and if they do not meet it, I will do it myself." Of course the other two members of the party were interested, and said, "We will not allow her the sole privilege."

Mr. Freeman and Mr. Mangam met us on the following day at San Juan and took us to points of interest there. Mr. Mangam had also become interested in the place, and people told me that he intended to do something in Porto Rico, and it will surely be for the Baptists.

We went round the old city of San Juan, viewed the Casa Blanca, visited the settlement work of the Presbyterians, met Mr. Odell, had a nice visit with the ladies in charge, and bought some drawn work, made by the natives, from them. In all we spent a very pleasant and profitable morning and at 12 o'clock we bade adieu to our new friends, though we felt we had known them long.

Early in the afternoon we took our last view of the harbor, so beautiful and picturesque, and the island — called by some "Paradise" — regarding our brief visit to it as the most pleasant part of our journey.

Brooklyn, N. Y.



A SUNDAY SCHOOL CLASS IN RIO PIEDRAS, PORTO RICO. A CONVINCING ARGUMENT FOR OUR MISSION WORK



For Our Country

GOD of Nations, we thank Thee for our country; for its establishment among the nations of the earth as a land of political and religious liberty; for the godly men and women who founded on these shores a Christian commonwealth; for the examples they bequeathed and the ideals they held up before the eyes of the world. We thank Thee for all that has ministered to the development of a higher civilization and the growth of righteousness among the people. We recognize gratefully Thy guiding and ruling hand in the crises through which the nation has passed. We humbly implore a continuance of Thy favor and leading, and a mighty outpouring of Thy Spirit upon us, that the Church of Christ may be awakened and purified and made ready for a new leadership in the century that lies before us. Increase, O Lord, the spirit of true patriotism in our land; raise up men of insight and courage to aid in the direction of government, to the end that our country may stand for universal peace, for arbitration of all differences, for justice and generosity in all relations between man and man, and for the true liberty that ensures to every individual fullest opportunity for self-development. Bless all who are set in authority; bless the inpouring multitudes, and give Thy churches power to evangelize them; bless all missionaries of the cross in all lands. Above all, keep this nation true to Thy purpose and mission, and make it Christian in truth as in name. And the glory shall be unto Thee evermore. Amen.



The Dawn of Night

Sunset is the dawn of night,
Gateway to a larger light:
When one sun has left the skies
Then ten thousand suns arise.

Day is darker than the night,
Limiting the range of sight:
Glories that the sun conceals
Every starlit night reveals.

HENRY CROCKER.

A National Hymn

BY CAROLINE HAZARD, EX-PRESIDENT OF WELLESLEY COLLEGE

Great Western Land, whose mighty breast
Between two oceans finds its rest,
Begirt by storms on either side,
And washed by strong Pacific tide,
The knowledge of thy wondrous birth
Gave balance to the rounded earth;
In sea of darkness thou didst stand,
Now, first in light, my Western Land.

In thee, the olive and the vine
Unite with hemlock and with pine.
In purest white the Southern rose
Repeats the spotless Northern snows.
Around thy zone a belt of maize
Rejoices in the sun's hot rays;
And all that Nature could command
She heaped on thee, my Western Land.

Great Western Land, whose touch makes free
Advance to perfect liberty,
Till right shall make thy sov'reign might,
And every wrong be crushed from sight.
Behold thy day, thy time is here;
Thy people great, with naught to fear.
God hold thee in His strong right hand,
My well beloved Western Land.



Seed Thoughts

Nothing is so satisfactory to a man's own heart as the straightforward life, which is afraid of nothing because it has nothing to conceal.

Henry Ward Beecher used to say that there were three kinds of people in the world — the sick people who must be taken care of with sympathetic tenderness; the people who are not sick, able to be up and to take their nourishment; and the people who are positively, radiantly and joyously well.

A man is more often beaten by his fears than by his enemy.

Thy spirit should become, while yet on earth, the peaceful throne of the Divine Being; think, then, how quiet, how gentle and pure, how reverent, thou should'st be. — *Gerhard Tretheegen.*



On the Border

BY REV. A. H. BAILEY

CALEXICO, a thriving, hustling, growing town on the American side, and Mexicali, made up principally of saloons, gambling joints and "white light" houses on the Mexican side of the border, is one of the strategic points of territory in the present tense situation between the United States and Mexico.

The waters of the Colorado river which irrigate the great Imperial Valley, "Barbara Worth's Land," are taken from the river on the American side of the line near Yuma, Arizona, but owing to the physical character of the country have to be conducted through great canals running for about forty miles through Mexican territory, and then at Mexicali they are again returned to American soil in Calexico.

It will be seen, then, that the vast property interests of the entire Imperial Valley are in a peculiar way at the mercy of the Mexicans at this critical time. A few sticks of dynamite on one side of the canal would deprive the entire valley of its water supply, and without water the land would be desert again within a few weeks.

Immediately upon the occupation of Vera Cruz by the American marines, the residents of the valley, all of which is below sea level and much of it from 100 to 200 feet below, realizing that the Mexicans could either deprive them of water entirely or as easily flood the valley

and make it a vast inland sea again, as it once was, asked for and received the immediate protection of a regiment of the California National Guard and of several companies of United States Cavalry and Artillery Troops.

The Home Mission Society has assisted in erecting church edifices at three of the Valley towns within the last three years, and as I was in the Valley advising with and assisting these churches when the war situation arose, I visited the camps of the soldiers on the border. Many of the men were known to me personally, and we have some good Baptist boys among them, and they all accorded me a most welcome reception.

The American soldiers are not frequenting the towns but are keeping to their camps and working hard on drill practice. The Mexicans who freely cross the border and trade in Calexico thought that the soldiers would visit their "resorts" in Mexicali and that it would be easy to "start something," but in this they have been disappointed.

When I arrived at the camps the men were drilling and it was hard, hot, dusty work, but they were doing it with spirit and seemed to be enjoying it. In one place an officer was drilling a single recruit, in another an officer was drilling half a dozen men, and I did not need to be told it was "the awkward squad,"

Sentry guards patrolled the camp and permission had to be secured to enter. After securing such permission I was the guest, while in the camp, of Mr. Hollis Knowlton, one of our Baptist boys. As soon as drill was over everybody made a break for the "canteen," which was a large tank of pure drinking water which the government brings by train from a point 150 miles away, as the Calxico water is not considered healthy.

Next came the distribution of the mail, and this was one of the really big and human events of the camp. If you have friends and relatives among soldier boys, just write them and then write again and then get the habit and keep it up. I could hardly keep down the lump in my throat for the dear fellows who went to the distribution and came away empty handed. It did the heart good to see the way letters and papers were appreciated by those who were lucky enough to get them.

To one who has never visited such a camp, the neat and orderly arrangement of the tents, the provision for the comfort and welfare of the men, the inspection of arms, and the conduct of the soldiers is full of absorbing interest. I was deeply impressed by the attitude of the men toward the business in hand. They were there for war and were seriously preparing for it. I was proud of the men one and all. There was no fooling, no "horse play."

Besides visiting the California National Guard 7th Regiment, I visited Troops D and L 1st Cavalry and Companies 61 and 115 Coast Artillery Corps. In each of these camps I found the same serious, determined, expectant attitude of the men.

Just across the line and within seeing and hearing distance the Mexicans were gathered in several fortified camps and could be plainly seen making every preparation for war. Before I left the town many of the better class Mexicans sent their families to the American side of the line, a number sending them as far away as Los Angeles. As Mexicali is one of the few places in the northern part of Mexico which is in the hands of the Federals, this action seemed significant.

Everyone on the border believes there will be a war. While no one doubts the final outcome, all realize that it will be a most serious and dreadful conflict and attended with great loss of life to both sides. It is the general feeling in the Imperial Valley that if war really comes the Mexican border must be pushed far enough south to secure the entire control of the Colorado river water which irrigates this great valley.

[This interesting sketch came just too late for the June number. It was written about May 6, and represents the conditions and outlook at that date. — ED.]



WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

Our State and Local Officers

"THE women who publish the glad tidings are a great host." Our annual report has its recognized and legitimate use in furnishing the denomination at large and especially our constituency with facts and figures regarding the work of the Woman's American Baptist Home Mission Society.

To the uninitiated the array of practical statements may seem uninteresting, but to those who love the work of the organization and to whom the names of our missionaries are household words, these correlated items are cherished and warmly appreciated.

In the body of the report of the corresponding secretary will be found a brief synopsis of the year's work comprising in its final analysis the efforts of the various officials, ranging from the state representative to the humblest officer in the local circle.

These meager items give almost no suggestion of the valuable work of this company of Baptist women, a work involving hours of time devoted to careful planning and arrangement of details, together with an executive ability in many instances that is extraordinary. One of the greatest blessings which God in His wisdom has bestowed upon our Society is this large force of strong, earnest, purposeful women who in their various provinces, as state directors, assistant state directors, associational officers, presidents of unions and local officers in our churches, serve with a devotion and loyalty that is second only to their tender care of beloved kindred. This service rendered through the agency of the Society is literally "as unto Him whom not having seen they love," and

the heartfelt petitions that accompany the deeds are as sweet incense unto the Lord.

Throughout these years of devotion to the interests of the home mission cause, the efforts of these workers have brought large returns to our society. They have been years of *volunteer labor* without financial compensation, years of living for a cause that has called out the best the heart, head and hand could present. For such free, gratuitous, enthusiastic work, our deepest appreciation is felt and hereby expressed.

Looking back through the long vista of years that have elapsed since our society came into being, we see many changes in its personnel. Those who in the early days of its existence had caught a vision of the great expanding future, a fulfilment of God's wondrous plan for our beloved country and the opportunity of winning the world unto Himself, have passed on to their higher service. Their labor of love has been closed, but a precious heritage has been left their daughters in the accumulated enterprises of the society. To these descendants we look for sustenance and continued aggressive effort for the promotion of the work.

The changes that attended the consolidation of the two societies in 1909 and the subsequent admission of our Society into the cooperation of the Northern Baptist Convention have not made any change in the centralization of all interests incident to our financial support. All money designated to the work of the Society should be sent, as formerly, to our treasurer, Mrs. Emma C. Marshall, 2969 Vernon Avenue, Chicago, Illinois.

With unspeakable gratitude for the

blessings our Father has bestowed upon us in the past and with implicit confidence in his unerring direction for the future, we have entered upon the work of the new fiscal year.



A Glimpse of the Twelve Months with Our Board and Its Missionaries

The report of the Board of Managers, through the Corresponding Secretary, Mrs. Katherine S. Westfall, embodies many items of interest to the constituency and to the cause of Christ in general. In this, the fifth year of the existence of the new Society and the thirty-seventh year since the organization of the two original societies, we note with satisfaction the opening statement of Mrs. Westfall's report that "the work of the past year has been full of inspiration and promise along all lines of the varied activities of the society." A spiritual awakening on many mission fields has been a cause for thanksgiving, as numbers have accepted Christ as their personal Saviour.

Passing over the detailed announcement of resignations from the auxiliary board and elections to fill the vacancies, also the changes in state officers, we notice the sustained relations with other organizations. This cooperation exists between our Society and the Baptist Missionary Education Committee, the Young People's Societies, and the Interdenominational Council of Women for Home Missions. Representation at the Conference of the Missionary Education Movement and at the Student Conferences of the Young Women's Christian Association is reported. Through these conferences the representatives of the Society have come in personal contact with many Baptist young women, some already active in the work, and others open to influence.

Work among young women in the various States has developed numerous organizations for mission work. In associational directors we shall find definite supervision and leadership for this important branch of our Society's endeavor. As a stimulating factor in this department, the board appointed Miss Helyn O. Henry as Secretary of Young Woman's Work. A pin that has already become popular

was designed for the use of the Young Women's Societies.

The specific for the Light Bearers has been Mexico for some time, but this year their interest will be centered upon the Indian fields. A new annual certificate for Baby Band bears the attractive faces in color of a little Spanish brother and sister.

No change has been made in the force of district secretaries, or of general workers. Earnest cultivation of the several States has been carried on under their careful supervision with good results.



MISSIONARY FIELDS

Some changes have been made in the field work conducted among the Kiowas in Oklahoma, the Hopis and Navajos in Arizona, the Piutes in Nevada, the Monos in California, and the Crows in Montana. Lucius Aitsan has been appointed pastor of the Saddle Mountain Church, and Miss Vernice Foulke has been sent to be the associate of Miss Gertrude Mithoff on the Kiowa field. Miss Abigail Johnson, on the first mesa, Sunlight Mission, Arizona, now has the assistance of Miss Myrtie E. Rayner. In Nevada, Miss Corwin finds more time to devote to the important work at Stewart and to reach out to other unoccupied fields by being relieved of the care and supervision of the missions at Fallon and Reno. The same faithful service at Auberry, California, is rendered by our missionaries, Miss Ida M. Schofield and Miss Emma Christensen, as formerly. They are grateful for a pastor whose cordial appreciation of their work is an encouragement and whose cooperation is most helpful to the interests of the mission. A new field has been entered in Montana and Miss Sarah A. Goodspeed sent to Pryor, where she has found a needy field and has thrown herself into its development with enthusiasm and genuine missionary abandonment. Some conversions are reported from the various sections of the extensive district.

The need of more field workers among the Negroes in the large centers of the South is urgently felt. Each district in the vast field requires its own special treatment, and our teachers, matrons and mission-

aries show marked ability in meeting these frequent and perplexing requirements. Earnestness of purpose and deep consecration as well as excellent methods are employed by our workers in the conduct of the Bible Bands and personal workers' classes.

"The New America," the mission study book of the year, has directed the attention of our denomination to the responsibility we bear toward our foreign populations. Our society continues its missionaries among the Germans and Scandinavians, and is facing the insistent call to give greater attention to the appalling needs of the newer types of immigration as we see them in the Hungarians, Poles, Slavs, Russians and Italians. A number of new fields have been entered and additional workers appointed to strengthen those already occupied. The limitless opportunities, the lack of resources and available helpers presents a problem that is sadly puzzling.

The disturbances that have occurred in storm-tossed Mexico have affected in some degree our mission work in that country. However, our missionaries have been unhurt, and a number of them have remained at their posts. School work has been carried on in several stations by the native teachers and pastors, whose cooperation has been most cordial.

The secretary, Mrs. Westfall, spent some weeks in visiting the mission fields in Cuba and Porto Rico, and reports the good work accomplished in Cuba and the need of strengthening our educational interests upon the island. Two new missionaries were sent to San Juan, Porto Rico, in the autumn, and they are rapidly acquiring the language while studying the people and the work. Much has been done even with a faltering Spanish tongue, and the days bring increased facility in social intercourse.

The missionary interest in Southern California among the Mexicans is progressing, while existing conditions render it difficult.

Our work among the Orientals on the Pacific Coast is prosecuted with great faithfulness by the missionaries and teachers. It is not extensive, but who can estimate the value of the influence exerted

upon plastic childhood in the Chinese gospel kindergartens as we find them in San Francisco and Oakland in California and Portland, Oregon? The Home for Japanese young women in Seattle is a blessed place where many find the Saviour, who becomes to them a personal friend and helper.

Perhaps no other field has called forth more attention during the past few weeks than Walsenburg, Colorado. Our devoted missionaries, the Misses Minnie and Alice Matthews, have been veritable angels of light in their ministrations to the women and children in the camp. The effective work they had done in Novinger, Missouri, their former field, enabled them to leave that station in the hands of earnest, aggressive Christians, who are successfully carrying on the Sunday school and other interests. Work in West Virginia and South Carolina among the mill and mining people is progressing and our missionaries are encouraged.

In the department of "General and City Mission Fields," changes are indicated in the list of appointments and new fields are entered in a number of the middle and western states. The reports reveal a large and important service among peoples not distinctly foreign, and yet as truly neglected as any to whom we minister. A number of our missionaries have been obliged to leave the work, but we hope to fill the vacancies in the near future.

EDUCATIONAL WORK

The Educational Work among our Indians is confined at present to our co-operation with the general society at Murrow Indian Orphanage and Bacone University in Oklahoma, and to Lodge Grass and Wyola, Montana. Faithful service has been rendered by our teachers and matrons in these schools.

In 23 preparatory institutions and colleges among Negroes, our Society is represented by our teachers and matrons. Inadequate equipment demanded the investment of a considerable sum in improvements at Mather Industrial School, Beaufort, South Carolina. A fresh impetus has thus been given the work of this well known and unique institution. Additional teachers have been appointed

in several of our schools. The lack of suitable buildings and necessary appliances in some places is a matter of regret. The society is not in a position to supply the much needed improvements. One new school has been added to our list.

Changes and resignations in Mexico have affected the direction of the work. Miss Bolles, principal of "Escuela Bautista," in Mexico City, resigned in the autumn, and Mr. Jonas Garcia, pastor of the church, has charge temporarily. In October a principal and a teacher were sent to take charge of the school in Puebla, which had been held together after the resignation of the former principal by Mr. Brown, pastor of the church. When the turmoil between the local factions seemed to make it unwise for Americans to remain in Puebla, all workers went to Vera Cruz for a brief time, returning to Puebla as soon as it was thought safe to do so. In November, Miss Hume, principal of the International School in Monterey, was advised to leave for safety, and she went to Laredo, Texas, expecting to return, but conditions have not yet warranted it. A native teacher has been placed temporarily in charge of the school work at Monterey. An agreement has been made with the American Baptist Home Mission Society that after April 1, 1914, all Baptist day schools in Mexico shall be under the direction and support of the Woman's Society.

In February it was the privilege of the Secretary to visit the primary schools as well as El Cristo, in Cuba, and she caught a new vision of the importance of the primary school in connection with missionary effort in Cuba. The teachers under our appointment, both American and Cuban, are giving excellent service, and exert a strong influence for good in the community.

There has been no change in the number of schools among Orientals, but some readjustments have been made in the Chinese school in San Francisco. Miss Ames, who has had charge for a long period, has been appointed to missionary work in the homes. The class work now covers only kindergarten and primary instruction, with an ungraded room to receive new students. A kindergartner was sent to the Chinese school in Oakland, and additional room secured for the enlarged school.

REPORT OF BAPTIST MISSIONARY TRAINING SCHOOL

Mrs. A. E. Reynolds, the retiring principal, in her comprehensive report of the work of the school for the past year calls attention to a recommendation of the faculty to the board and its adoption by that body. It reads: "Beginning with the class of 1912, diplomas will be granted those students completing the two years' course of study who have received diplomas from a high school or *who have had its equivalent in mental discipline*. To those not having diplomas from a high school, after completing the course of study in the Training School, a certificate of work done in the school will be granted." A smaller school, which is the inevitable result of raising the standard of entrance, was the consequence, but the diminution in numbers means but temporary loss, and was on the whole a long step in advance.

Three resident instructors — Miss Culver, teacher of Domestic Science, a graduate of Pratt Institute, Brooklyn, New York; Miss Sedgwick, an instructor in Sunday School Pedagogy, a graduate of Hartford School of Religious Pedagogy; and Miss Barnett, a teacher of the Bible, graduate of Kalamazoo College, Michigan, and the B. M. T. S. — have been important and helpful members of the faculty, and have given additional strength to the work.

The efforts of Miss Morgan as the supervisor of the home department are warmly commended, and the services of the instructors, professors and pastors who have given generously of their time are mentioned with cordial expressions of appreciation of their great worth to the institution. The atmosphere of the school home has been wholesome, and a beautiful, unselfish spirit has prevailed. The closing expression of the retiring principal is indicative of her great desire for the young women, "May the future life of the students be such as is befitting the 'Daughters of the King.'"

DISTRICT SECRETARIES

Miss May Huston, in reporting for the New England Branch of the Society, sees that "distinct advancement has been made in Connecticut, where a state board

of Woman's Home Missions has been organized." Our Society has had representatives in almost all of the New England conferences. The emphasis the "Every-Member Canvass" is receiving is bringing new developments in our work.

Mrs. Reuben Mapelsden, from her outlook upon the Middle States, notes the increased use of the study book and its helpfulness. She says: "The comparatively few interested women in our churches are beginning to realize the importance of the Every-Member Canvass, the need of a 'higher standard of efficiency' for their churches. Our leaders will be ready to take part in the proposed efficiency institutes."

Mention is made of the resignation of Mrs. W. P. Topping, who retires from the position of state director of Illinois to become the president of the Woman's Baptist Missionary Society of the State. The appointment of Mrs. J. D. Louderback, of Chicago, is reported with congratulatory comment. In West Virginia, Mrs. W. B. Pimm, of Philippi, succeeds Mrs. Edwin H. Flynn as state director, and is pushing successfully many lines of mission and educational work. Regretfully the resignation of Miss Lyde E. Jenkins is reported, and her splendid service in public and private work is commended.

From the Middle West, Miss Ina Shaw writes of the past year as one of delightful service and inspiration. The people of this section have suffered severely from crop failures, but they have been courageous and loyal to the work of the Kingdom. An increased number of churches have adopted systematic giving. Mission study has increased, especially in our smaller churches.

Miss Shaw mentions as an inspiring experience her attendance upon the Indian Association held at Pawnee, Oklahoma, last July.

Six new mission fields have been occupied this year in the Middle West among Danes and Norwegians. In Minneapolis we find Miss Carrieth Olsen. Miss Sigrid Edquist is with the Swedish people in Des Moines, Iowa. Miss Helen Tenhaven was transferred from Detroit to Sioux Falls, South Dakota, where she is doing good work among the people of the pack-

ing house district. Miss Inez Kinney's field is with the foreigners of the sugar beet fields of Scott's Bluff, Nebraska. The Misses Matthews are finding hearts and hands full with their new work at Walsenburg, Colorado, and Miss Dora Larsen is leading souls to Christ in a neglected down-town district of Kansas City, Missouri. Appreciation is expressed for the work of Miss Florence Reckard at Lead and Deadwood, South Dakota. Miss Clara Flint ably conducts a variety of work in Denver. Miss Ester Scherling leads and inspires the Swedish young people in the same city, while Miss Anna Pederson of Council Bluffs and Miss Anna Gustafson of Kansas City, Missouri, are hopeful and courageous in their helpful service. Space forbids an extended report of Miss Shaw's summary of visits with Misses Pennoyer, Scott and Clyde. A brief visit with Miss Mithoff at Saddle Mountain, and with Miss Waite on her Bohemian field in South Omaha were sources of encouragement.

Miss Carrie O. Millspaugh, of the Pacific Coast district, whose long and valued service is widely known and recognized, says of her extended term of co-operation with the society: "After two years of city mission work in the East and nearly sixteen years of home mission work in the West, I feel that my life is woven into the life of the country in a very real way, and that the problems of our nation are my problems and her perplexities are mine. I would gladly give my life to save her from the fate I foresee for her unless the United States becomes a truly Christian nation in the next few decades."

In summarizing her extensive work Miss Millspaugh writes: "I am pointing boys and girls to the Saviour. I am urging Christians to be faithful and whole-hearted in service for Him. I am organizing women and children to support missions at home and abroad. I am trying to make it easier for churches to raise their apportionments and to give largely for the extension of the Kingdom. I am writing thousands of letters and raising hundreds of dollars to help secure new workers for desperately needy fields."

In addition there are the long hard trips from one state or community to another, visits in homes, conversations with local,

associational and state officers in the effort to promote greater efficiency and the effort where opportunity affords to cheer, comfort and encourage an overburdened, dispirited worker.

GENERAL WORKERS

Mrs. S. C. Fulmer, of Indianapolis, states that it is her plan to stimulate missionary interest through study classes and programs, but she emphasizes strongly that prayer is necessary to secure results.

Miss Emma E. Anderson, Minneapolis, Minn.: While my work is with all nationalities, it is primarily with Scandinavians. As a whole, the women are splendid workers and devoted to every good cause with which they are familiar.

Mrs. L. M. Newell, Burlington, Ia.: My work during the past year has been in North and South Dakota, Iowa and Nebraska, and among seven different nationalities. Only at the German Conference was it necessary to speak through an interpreter. Women's societies, young women's societies and Juniors were organized in different states. Many homes were visited for the purpose of interesting the disinterested.

Mrs. L. K. Barnes, Brooklyn: We believe there is no such thing as stemming the tide against the federation of Christians. It is plainly the will of God. Our Women's Missionary Society of Eastern New York is an example of the demand for union. Never has the promise "For your Father knoweth what things ye have need of before ye ask Him" been so truly verified as in the past few months in ready response to appeals for special gifts.

Miss Sue O. Howell, Oklahoma City: In Oklahoma we are rejoicing because all our pledged apportionment is full paid. In organization we have gained fifty societies during the past year, numbering now about four hundred and fifty. Of this number 207 are studying missions, an increase of 20 over last year. Our "Standard of Excellence" adopted last year for the first time was completed by 52 societies, and partially done by many more. This year it is better understood.

Mrs. S. F. Stewart, Milwaukee: Another year of joyful service has closed, and while Wisconsin has her problems we can say in

looking backward that the encouragements have been more than the discouragements. Mrs. Henry Lindsay, our state director for work among young women, is making a large place for herself in the hearts of all our girls, and work among them is progressing. The Free Baptist women and young women are anxious to know more of our work, and expressed themselves as willing to cooperate in any plan for the advancement of the Kingdom.

Miss Isabel Crawford, Spokane: In Old Testament times murderers put forth all their energies to reach the Cities of Refuge, and this last year I think I have about kept up their pace. From Twin Lakes and Mount Hermon Assemblies, California, to Skagway, Alaska, and Vancouver, B. C., to Salt Lake, Utah, 16,167 miles have been covered. I have raised my voice in churches 251 times, and about the same number of times have I raised it to ask the state directors to "slow down." Asking for a release of two months, I quit the race-track, took a room in a nicely-heated hotel, and settled down to finish my Indian book, — *Kiowa*, The Story of a Blanket Indian Mission. I am now ready for my new work as General Missionary for Eastern Washington and Northern Idaho.

Miss Julia A. Davis, Lansing, Michigan: Intensive work has been done upon organization and education. Much time has been spent in putting a definite study of missions in the Sunday school. The Young Woman's work is taking on new life. Some new societies have been organized and those already in existence are striving to have better programs and to do a larger service. On the whole the work looks very encouraging to me. There seems to be a new interest in securing missionary information and this results in an increase in returns for the Lord's treasury.

Miss Lillian A. Thompson, Minneapolis: A deep and growing interest in the work is shown by the women throughout the state, and the number of organized classes in the Sunday schools that are taking up the work is most gratifying. The needs of the women and girls of Mexico especially have appealed most strongly to the women, while the children never tire of hearing



MISS CORWIN AND THE PRESIDENT AND VICE-PRESIDENT OF Y.W.C.A. AT STEWART, NEVADA.
THE VICE-PRESIDENT WAS RECENTLY BAPTIZED

about the Indians at Sunlight Mission. As our women come to know of the needs and also of the inspirational literature that they can obtain for their programs, there is no lack of interest and enthusiasm, and the offerings come in spontaneously.

Miss Eleanor Mare, St. Louis: A general worker who represents five missionary boards or societies in a state fifth in population in the union, having 1,872 Baptist churches with a membership of more than 180,000, is apt to become very "general" in her work in the attempt to do the whole field justice. First in attention and importance has come correspondence with 300 Women's Missionary Societies and 50 Young Woman's Mission Societies, receiving offerings, mailing literature, preparing a monthly missionary program. Correspondence is a sufficient means of keeping in touch with these workers and the fact that 80% of these societies accepted a 10% increase in apportionments for the current year is evidence of a well established basis of work.

Miss Harriet P. Cooper, Middle West

District: After several years of service west of the Mississippi, I was summoned eastward. The greater portion of the year was spent in Ohio and West Virginia. Just as the year was closing, I organized a Young Woman's Society in Zanesville. Many of the organized Sunday school classes at my suggestion have taken up the study of "The New America." In all my experience I have never seen so many young women respond with gifts ranging from \$5 to \$25 for our work as has been given this year. The children are falling into line, and there are several active Light Bearer Societies.

✠

"We Will See This Thing Through"

BY MRS. SMITH THOMAS FORD

We have the assurance from our treasurer that the Woman's American Baptist Home Mission Society has closed the year without a deficit in its treasury and that there is a small surplus with which to begin another year. And now, what next?

Shall we rest on our oars and drift down the river of complacency?

Shall we preen our feathers and looking up and down our broad land say, "See what we have done"? Or shall we remember that "the reward of work well done is more work," and keep right on doing our duty? This word *duty*.

Years ago a chief of the McGregor Clan led his Highland troops out against the English troops in battle. He was struck by two English bullets and fell to the ground. His Highlanders, seeing their wounded chieftain, began to falter and their courage began to fail. The dying chieftain, seeing that his men were losing their courage, raised himself on his elbow and said,—"I am not dead, my men. I am only looking to see you do your duty."

Today Jesus Christ from His throne in heaven is looking down to see if we—His soldiers, His infantry and cavalry and artillery—are doing *our* duty; if we are carrying out the Christian soldier's commission given just before the ascension, "Go ye therefore and make disciples of all the nations."

If the first disciples had been satisfied to meet only their spiritual apportionment,

they would have told the story only to the people around them in Jerusalem and would have failed in their duty. But they created a spiritual surplus by giving to us the books of Matthew, Mark, Luke, John and the Acts, without which the story of Christ would never have come down through two thousand years.

We have met our financial apportionment; perhaps we have met our spiritual apportionment; but if you could know half the appeals that pour into headquarters — kindergartens in Mexico and school equipment in Alaska, new buildings among the Negroes and among the Orientals, and more teachers, more missionaries for them all — you would be not only grateful for the surplus this year but would grip yourself with the determination that there shall be a larger one next year. It is our *duty*.

Mr. Patterson, the originator of the unique "Catch-my-pal" temperance movement, first asks the men he is addressing to take the total abstinence pledge.

Then he tells them to clench their fists and repeat after him the watchword of

the order, — "We will see this thing through." I say to the women of our constituency, let us not only clench one hand, but clench two, and clench them in prayer and say, — "O God, with all our heart and soul and time and money, we will see this thing through."

✦

Goodbird, the Indian

The Junior study-book opens with an introduction to the hero himself. You will want the book if you read this synopsis.

Goodbird was born probably in November, about seven years before the battle in which Long Hair (General Custer) was killed. He belongs to the Hidatsas, a once powerful tribe living in what is now North Dakota. Weakened by smallpox, the survivors of the Hidatsas and the Mandans combined, and at a place on the Missouri River which they called Like-a-fish-hook Bend they built a village and fortified themselves against their enemies, the Sioux. They planted crops

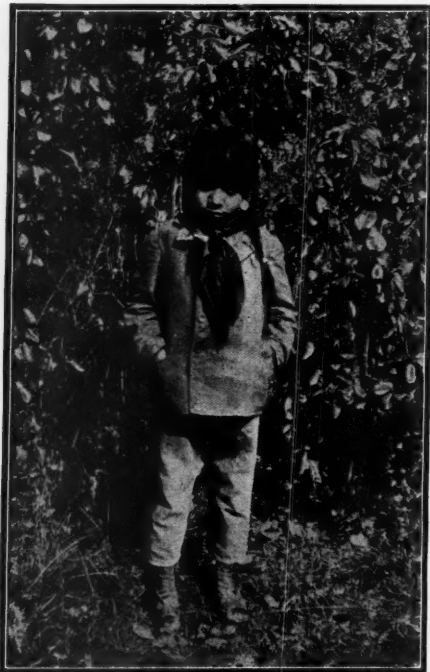


MISS IDA WEELDRYER AND HER JUNIOR GRADUATES AT LACROSSE, WISCONSIN

of corn and beans, and for their meat depended upon hunting buffaloes.

About the time of the birth of Goodbird, a hunting expedition was planned. The line of march was up the Missouri. The people followed in a long line, some on horseback, more on foot, and a few old people on travois. Camp was made at night in tepees.

The household of Small Ankle, the grand-



LOUIS WALK ON ICE

father of Goodbird, included twelve persons, Small Ankle himself, and his two wives, Red Blossom and Strikes-Many Woman; his sons, Bear's Tail and Wolf Chief and their wives; Goodbird's mother, Buffalo Bird Woman, daughter of Small Ankle, and her husband, Son-of-a-Star; Flies Low, a younger son of Small Ankle, and Red Kettle and Full Heart, mere boys, brothers of Flies Low.

At the junction of the Yellowstone and Missouri Rivers, a long sand bar extended far into the water and the Missouri narrowed, affording a good place to cross. Here the Indians made camp. Small Ankle pitched his tent near the place for crossing. Dry grass was laid around the

wall of the tent and covered with robes for beds.

Then twilight crept over the sky and stars appeared. The new moon, bent like an Indian bow, shone white over the river, and the waves of the long midcurrent sparkled silvery in the moonlight. A dog, his nose pointing at the sky, gave a prolonged cry, and in a moment every dog in camp had joined the midnight chorus, howling mournfully at the moon. Far out on the prairie rose the wailing note of a coyote. Then everything grew silent, and only the roar, roar, roar of the great river could be heard. It was on this night that the little Indian Goodbird came into the world, and his parents were made very happy. On the following day the party crossed the river, and the march was continued.

On the tenth day, Small Ankle, being one of the chief medicine men of the tribe, was asked to name his little grandson. After a ceremony consisting of feasting and praying, the old man said, "I name my grandson Tsa-ka-ka-sa-ki, — Goodbird." These were the birds that sent the thunder, so the name whenever spoken was a kind of prayer to remind the bird spirits that the child was named for them and that his grandfather was praying for him to grow up a good and brave man.

The winter camp was reached, and contrary to their usual custom of erecting small earth lodges, the winter was spent in their skin tents, which were warm and comfortable. When spring came, the camp broke up, as the women were eager to be about their spring planting, and all returned to Like-a-fish-hook village on the banks of the Missouri. While floating down the river in their unsteady craft, a storm arose which almost capsized the boats. Flies Low, who was holding his little nephew, being himself only a boy, became frightened, and the baby slipped from his arms. Almost upsetting his own boat, Son-of-a-Star leaned out and rescued his little son from the water, wet but unhurt. After the storm, lasting four days, the party reembarked and floated safely down to Like-a-fish-hook village.

This is a book to own for your library, as well as to study.

An Explanation

The items under the head of "New State Directors" and "New Associational Directors" on page 521 of June *MISSIONS* were somewhat confused. In some way the page of copy intended for the inside of the cover of "From Ocean to Ocean" was enclosed with the copy for the workers department. The names of the Pennsylvania State representatives were misplaced from the explanatory caption. The name of Miss Martha Coen, Homestead, State Director for young women and children, should immediately precede that of Mrs. J. G. Walker of Philadelphia, state director for Pennsylvania.



Where Will You Spend Your Vacation?

The Summer Schools of Missions, delightfully located, afford an opportunity for study and physical recreation.

At Winona Lake, Indiana, June 25 to July 2, will be held the tenth session of the Summer School for Missions, under the Interdenominational Committee of the Central West.

At Northfield, Massachusetts, the eighth Interdenominational Woman's Summer School of Home Missions, under the auspices of the Committee of Women for Home Mission Summer Schools in the East, occurs July 18-24.

The Home Mission Institute at Chautauqua, New York, meets August 15-21. This institute is conducted under the direction of the Council of Women for Home Missions.

In these three centers surrounded by the beauties of nature and equipped with every facility for personal comfort, the women of our mission circles and clubs will meet in the coming weeks. The object of these conferences and institutes is to quicken the purpose and give new impulse to missionary leaders.

For information and rates for Winona, write Mrs. C. B. Sharp, 6022 Kenwood Ave., Chicago, Ill. For Northfield, particulars will be given by the secretary, Mrs. M. J. Gildersleeve, 156 Fifth Avenue, New York. For rates at Chautauqua, address Chautauqua Institution, Chautauqua, New York.

PRAYER CALENDAR FOR JULY

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

July 12. — Miss R. AMELIA WILLIAMS, missionary among Negroes, James City, North Carolina. Miss MATHILDE BROWN, missionary among Scandinavians, Boston, Massachusetts.

July 13. — Miss JENNIE JOHNSON, missionary, Kodiak Baptist Orphanage, Wood Island, Alaska.

July 15. — Mrs. ANNA G. MURDOCK, missionary among Mexicans, Los Angeles, California. Miss EFFIE Y. BLAUVELT, missionary among Italians, New York City, New York.

July 19. — Miss FREADA GOEBEL,* general missionary in Idaho. Señorita MARIA MENDOZA, missionary, San Luis Potosi, Mexico.

July 23. — Miss NELLIE FIFE, missionary among Japanese, Seattle, Washington.

July 25. — Miss SARAH E. NOYES, missionary among Italians, New York City. Miss MARY A. BROWNE, missionary among Plute Indians, Fallon, Nevada.

July 29. — Miss GERTRUDE MILLER, missionary in Guantanamo, Cuba. Miss MARY C. NICHOLAS, teacher, Palma Soriano, Cuba.

July 30. — Miss EDNA C. KIDD,* missionary among Mexicans, Mexico City.

July 31. — Mrs. JANE E. LINDSLEY, missionary among Negroes, Pine Bluff, Arkansas. Miss HELEN TENHAVEN, missionary among mixed Slavic races, Detroit, Michigan.

August 4. — Miss BERTHA NICOLET, missionary among French, Taunton, Massachusetts.

August 6. — Miss ANNA M. DINGEL, missionary among Germans, Milwaukee, Wisconsin.

*Not on field at present.



New Appointments

NEW STATE DIRECTORS

District of Columbia — Miss Kate S. White, 1711 P St., N. W., Washington.

Idaho — Mrs. Nettie R. Chipp, 418 Thatch St., Boise.

Maine — Mrs. Rufus Lamson, 785 Congress St., Portland.

Nevada — Mrs. William Van Tassel, P. O. Box 517, Sparks.

NEW ASSOCIATIONAL DIRECTORS

Minnesota — Northwestern Association, Mrs. W. C. Rotul, Sauk Center.

Nebraska — Omaha Association, Mrs. F. A. Howard, Omaha.

New York — Monroe Association (Y. W. & Ch.), Miss Emilie Loeffler, Rochester.

Ohio — Dayton Association, Mrs. G. L. Reed, Springfield.

NEW AUXILIARIES

Ohio — Zanesville, First Church (Y. W.).

Rhode Island — Wakefield (Y. W.).



Wants of Missionaries

INDIANS

Miss Frances Shaw, Wyola, Mont. — Drawing paper. Miss Edna Oden, Wyola, Mont. — Quilt pieces, not basted.

NEGROES

Mrs. A. E. Read, Tidewater Institute, Cheriton, Va. — Clothing for boys and girls.

Miss Roberta M. Milner, Jeruel Academy, Athens, Ga. — Unabridged dictionary, dishes, etc., for dining room.

Mrs. Cora E. Pettus, 719 S. First St., Clarksville, Tenn. — Clothing and shoes for women and children; white thread No. 50.

Miss Mattie Walker, Baton Rouge College, Baton Rouge, La. — Pillowcases, red tablecloths, 3½ yards in length.

SLAVIC RACES

Miss Anna Knop, 3201 E. 91st St., South Chicago, Ill. — Basted garments for children.

OUR SCHOOL OF METHODS

A Missionary Exposition

The following letter comes from a member of the First Baptist Church of Traverse City, Michigan, of which Rev. Charles H. Irving is pastor:

I am enclosing a program and newspaper clipping concerning a Missionary Exposition which was conducted last week in our church; we thought you might be interested in hearing about it. The idea grew out of a desire to interest a class of girls through the winter months in the study of missions in some other way than in studying a book. So, last November the plan was laid before them and study material procured and the work planned. Almost at once we asked the Young Women's Missionary Circle to cooperate with us, and in February we asked the women of the church to help us, and finally the men. So in the end nearly everybody in the church was interested in some way or other in a project that, as a church, they might never have gone into. That was one of its successes.

Financially, we did splendidly. The expenses were about \$125. We not only were able to meet all bills but have a small surplus besides. Every one worked with good will and seemed anxious to help to make the affair successful and did it. The Exposition was held in the large primary room in the basement of our church, and in the parlors upstairs. There were ten booths in all; Africa, India, China, Japan, American Indian, and Mexico, Philippines, Immigration, Medical, and Literature were all represented. The Literature booth was at the rear of the church auditorium where people had to pass, and from this we gave away thousands of leaflets on missionary work.

The booths were 10 x 12 and 10 x 14 feet in size and the skeleton lumber frames were covered with white cheesecloth, so they were very neat. However, in nearly all the booths they were covered by draperies and hangings, pictures,

scrolls, etc. A chairman and six helpers were in charge of each booth and responsible for it. They did their work so well and were so well informed on their country and all that pertained to their booth, that the steward (as they were called) in charge of the Japanese booth was thought by some who did not know her to be a returned missionary; and she was a fair example of all the rest.

The one in charge of the American Indian booth had been a missionary among the Indians in Oklahoma, and many thought she was a real Indian. All the stewards were dressed in native costume.

In the Mexican booth we had a lady who had been a missionary in South America; and in the India booth one whose aunt is a medical missionary in India; and she had a fund of first-hand knowledge, and also many beautiful things which she loaned us.

Every day at 4.30 a demonstration was given in the church auditorium of the reception of immigrants at Ellis Island. The missionary play "Sunlight or Candlelight" was given the first two nights and it was very fine; really I do not see how those taking part could have done it better. It was one of the plays given at the World in Chicago, and the lesson in it was unmistakable. The stereopticon lecture on the third evening was also very good.

The success of the whole undertaking, it seems to me, lies in the awakened interest in the cause of missions among our own people and also those of other churches who attended, and those of no church. The study that was necessary and that was done was very gratifying, and it was quite remarkable how well informed the stewards were, and how well they gave out their information. We only hoped to meet expenses, as it was not a money-making scheme; and that fact lent interest to the Exposition, I think, for it is rather unusual to undertake such a thing from a purely educational motive.

It was a tremendous amount of work and a great responsibility; but all concerned feel that its influence will be far reaching for the cause of Missions. Most of the exhibit we obtained from the Missionary Education Movement of New York, so you may know the character of it was the best to be obtained. Our church this year has given over \$3 per member for missions, and we hope it will do better than that next year.

BIRDELIA BELLE IRVING.

The newspaper report was enthusiastic, and said "every person in Traverse City" should improve this opportunity to learn of the work in foreign and home lands. The program was attractively printed, and as "an Exposition of World Wide Christian Missions" this was worthy of imitation. Mrs. C. H. Irving was the executive chairman, and she had a corps of zealous assistants, fifteen in number.



An Illuminating Letter

The following letter, dated at Morgan Park, Illinois, illustrates conditions only too prevalent, and what a missionary or pastor can do by an appealing presentation. It is pathetic that thousands of our church members live in practical ignorance of the great missionary movements of their own and other denominations, and also of the world movements social and political. A heavy responsibility for such ignorance must rest somewhere. Help to find out where, so that the conditions may be remedied.

EDITOR MISSIONS:

I am sending you herewith three dollars as payment for subscriptions to MISSIONS.

I spoke at the church today and in reading a letter from one of our Christian girls in Burma I told them that her picture, with that of her father and other members of her family were shown in the April number of MISSIONS. I then asked how many of them took the magazine and found that not a single woman in the society took it. I asked them how they expected to run a mission society without MISSIONS. They seemed ashamed and at the close of my talk one of them asked me if I took orders for the magazine and I said I would.

The photo to which I referred is on page 319 and the girl who wrote it is the one who is seated on the floor. I read her letter to them and asked them if they thought that one of our girls with centuries of Christian training behind them would have put in a better closing. It is as follows: "I shall pray for you—for a safe and pleasant voyage; for a happy rest at home; and for a joyous return."

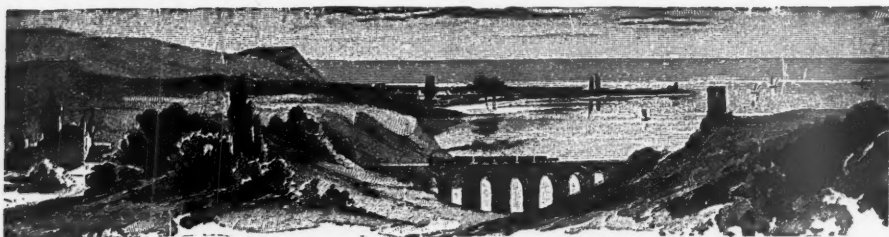
I then stated that for many favors she had done us I sent her a copy of "Ann of Ava" and asked how many had read it. Not a single one had read it and I secured two orders for that with the understanding that it was to be passed around. I tried to get them to start a missionary library, but they were a little startled at what they had done, I guess, and so did not do it.

I stated that in reply to the gift of the book I had just received a letter from her which read as follows: "I thank you for all the postcards, the letters and the book that you have sent me. The last is of inestimable value to me. It came just a few days before the time of the centennial celebration here, and having read it I got the full opportunity of imbibing the spirit of the meetings. At Aung-bin-leh and Ava some guests and delegates from America talked and prayed and they moved us as never before. Once at Maymyo you asked me if I would become a Bible woman, and I answered 'No.' And I confess that I, the daughter of a pastor, was astonished at the question. But I am not now. I have been asking myself that same question. I am still undecided. Duties to my family [her father having recently died and the support of the family having fallen on her] will not permit me to go out of my present post yet. But I shall not give up the thought of it and I hope in God's own time to enjoy the work that the blessed heroine of Ava had begun."

I had planned to send you some articles concerning my work in Burma, but have been so busy that I have not got around to it. Since the first of January I have made sixty addresses on Burma and so have not had much time for extras.

LEWIS B. ROGERS,

Missionary at Toungoo, Burma.



Young People's International Convention: July 2-5

THE local convention committee at Kansas City, Dr. W. S. Abernethy chairman, is planning large things for the twenty-first B. Y. P. U. A. Convention. The support of the Kansas City churches is indicated by the returns from the four days' financial campaign, when \$3,300 was raised for convention expenses. The Chamber of Commerce has voted the use of the great Convention Hall which housed the Student Volunteer Convention.

The program has been in charge of a joint committee on which are representatives of B. Y. P. U. South. Chairman E. T. Clissold of Chicago announces the engagement of practically all the speakers. The devotional half-hours will be in charge of Dr. Carter Helm Jones of Seattle. The Convention Sermon will be preached in Convention Hall, Sunday morning, by Dr. F. C. McConnell of Waco, Texas. Other leading speakers will be President F. L. Anderson of B. Y. P. U. A., President W. W. Hamilton of B. Y. P. U. South, Dr. Emory W. Hunt of Boston, Dr. C. L. White of New York, President S. E. Price of Ottawa University, Kansas, Dr. H. L. Winburn of Louisville, Ky., Mr. H. G. Baldwin of Cleveland, Dr. I. J. Van Ness of Nashville, Dr. Geo. T. Webb of Philadelphia, Dr. J. C. Massee of Dayton, O., Dr. T. C. O'Kelley of Raleigh, N. C., Rev. Geo. A. Briggs of Buffalo, Mr. L. P. Leavell and Mr. Arthur Flake of Mississippi, Rev. T. J. Watts of Missouri, Dr. O. C. S. Wallace of Montreal, Dr. F. E. Taylor of Indianapolis, Dr. A. C. Cree of Atlanta, Dr. C. C. Coleman of Texas, and the Hon. P. A. Baker, National Superintendent of the Anti-Saloon League. Each day is to have a dominating theme, as follows: "Young People in their Indi-

vidual Religious Life," "Young People in their Society, Church and Denomination," "Young People in the Community and Nation," and "Young People and the World Wide Kingdom."

A striking feature of the Convention will be its emphasis on practical methods of young people's work for the local church. All Friday afternoon will be given to Workers' Conferences and a Demonstration Meeting. The Workers' Conferences will include discussions by successful workers of the Missionary, Membership, Social, and Devotional Committees, Evangelism, Social Service, City Unions and Junior Work. The conference on Juniors will occupy a double period and be led by Miss Meme Brockway, who has recently become the General Director of Elementary Work for the American Baptist Publication Society. The Demonstration Meeting will be a Model Devotional Meeting in charge of Mr. Arthur Flake, one of the successful Southern field workers for young people. The music will be in charge of Mr. E. T. Clissold of Chicago. A convention chorus is in training and it is expected that the success of the Brooklyn chorus will be repeated at Kansas City.

The attendance promises to exceed all recent conventions. The local committee has guaranteed fifteen hundred delegates from outside the city. The Toledo company numbered one thousand, and the Brooklyn company two thousand. From indications that have come to the Chicago headquarters four thousand delegates and visitors are looked for. Any information concerning the Convention will be gladly supplied by General Secretary W. E. Chalmers, B. Y. P. U. A. headquarters, 107 South Wabash Avenue, Chicago, Ill.

TO READ IN MEETING

Keep up the Missionary Spirit

A TRUE ANECDOTE FROM THE PHILIPPINES

THOSE of us who may sometimes "grow tired of giving our time and money to missionary enterprise" may be renewed by this little story that Albert L. Cooke sends from the Philippines. He says:

It was back in the year 1908. The war was all over and some of us were engaged in a military survey of the northern part of the island of Luzon. In our party we had a Filipino "muchacho" — a boy who brought the water for us, cooked the meals, and drove the carabao.

One mid-day, the weather being extra hot and our lieutenant's temper being around 70 degrees (it was never very normal), the lieutenant asked the muchacho to put some mangoes in cold water to cool them off. He asked him in Spanish and the lieutenant's Spanish was worse than his temper.

The muchacho, misunderstanding his instructions, put the mangoes in a bowl of boiling water, and placed them in easy reach of the lieutenant. The officer, busy with his newspaper, reached out a careless hand for a mango.

After the storm was over I was busy watching the poor muchacho. The lieutenant's stream of abuse was the last straw for him. He had borne much from us uncomplainingly. He retired away from us; and within him there seemed to be working some self-conquering drama. Friendlessness, hope, determination, victory successively passed over his face, and unthinking that we heard, he started to sing, in English, at first weakly and tremblingly but growing stronger with each note:

"Jesus, lover of my soul,
Let me to Thy bosom fly —"

words that some Christian woman, some officer's wife or missionary had taught him, and taught with them the spirit of their meaning.

The lieutenant called the lad over to him. "I'm sorry," he said, and shook him by the hand. And I want to tell you that there reigned over that little surveying party from then on some spirit of greater friendliness to one another, some ambition to show that little shaver that we had not entirely left our consciences in San Francisco when we set sail for Manila.

VOLUNTARY BIBLE READING IN BALASORE

A significant incident is related by Miss Sadie B. Gowen, of Balasore, Bengal-Orissa, in connection with her work in the zenana. One day a bright little woman told her that she was reading Mark. When asked to show the book, she hesitated at first but finally brought out a neatly bound Bible. It is very unusual to find the whole Bible in a native home and the missionary asked the woman where she got the book. She seemed reluctant to tell, but said that every night her husband read the Bible to her and tried to explain what it meant. She finally said her husband had at one time worked in Rev. G. H. Hamlen's workshop and when he left he found an old Bible which was out of binding and badly worn. This he appropriated without asking permission, had it rebound and was reading it daily.

In Hanyang, China, during a recent epidemic of smallpox, the children appeared wearing a piece of pink cloth, either on the chest or on the back, with the written characters, "I have already had the smallpox." This was not the truth, but it was done in the hope that it would fool the demons that cause the disease, so that they would pass the child by.

JUST LIKE WHITE FOLKS

A Congo chief, very much intoxicated, went to the mission and begged that teachers be sent to his people. He was told that it would be useless to send teachers if the people were as he was and he replied, "I'll tell them everybody must stop drinking except me."



The Old Order Changeth, Yielding Place to New

THE August number of *Missions* will record the first Annual Meeting of our new Woman's Foreign Mission Society. This July issue is given up to an account of the delightful sessions which marked the last meeting of the honored and beloved Society of the West, as a separate organization.

The meetings were fittingly held in the same church, though a different structure, in which the Society originally met for its organization, and we had the joy of having with us, and of receiving a message from, our beloved Mrs. A. M. Bacon, who presided over that first meeting, and has held office in the Society all the forty-three years since.

Although these were the last meetings of the Western Society, there was nothing melancholy or funereal in their character. While all hearts turned with love and gratitude to the past, they also looked out into the future with a courageous joy born of the experience of God's good leadership. Without doubt the features of the program most thoroughly enjoyed were those devoted to historical reminiscence, on Wednesday evening and Thursday afternoon. In the former session Mrs. Julius A. Johnson, so long loved and honored as chairman of the executive board, spoke very beautifully of the former presidents and early board members, and of their unique and lasting contribution to the work of the society. In her talk the lives of many beautiful women blossomed again in memory and left in the hearts of those present something like the fra-

grance of sweet flowers. But in all the contemplation of the past it was not forgotten that for us the main concern must now be the future. Our loved president, Mrs. MacLeish, sounded the note for the future when she set forth the pathetic need and the unprecedented opportunity that challenge us today on the Foreign Field.

The briefest extract of Mrs. Johnson's story of the past follows:

"HITHERTO HATH THE LORD HELPED US"

A converted Chinaman exclaimed, "A kingdom has been born in my soul." A kingdom was born in the souls of seven Christian women on May 9, 1871. These women met for prayer, asking that God's spirit guide them in the work of this new kingdom. They then proceeded to organize the Woman's Baptist Foreign Missionary Society of the West. Mrs. Robert Harris was elected president. The society was without funds. Missionary circles were formed in many churches. In 1872, 134 such circles were actively at work. They collected needed money. Two missionaries were sent out during the first year—one to India, the other to Assam. Seven presidents have served the society. Their names are dear to us and we love to repeat them: Mrs. Robert Harris, Mrs. H. M. Roberts, Mrs. Sarah Osgood Howe, Mrs. Everingham, Mrs. Randall, Mrs. J. E. Scott, and Mrs. Andrew MacLeish. Mrs. Bacon, as secretary, has served the society from the earliest days and her counsel and prayers are still ours. Unselfish devotion, God-given wisdom, patient endurance have characterized these women.

One hundred and sixty-eight missionaries

are registered as our workers. Thirty of these have been called from this to a higher sphere. As we think of their youth, their sweet faces, their pure lives, and untiring zeal for the salvation of heathen women we wonder whether their sacrifice has really paid. The answer to our questioning comes from the women of India, Assam, Burma, China, Japan, Africa and the islands of the sea, "Behold us. We were once lost, but have been found; we were dead, but are now alive." But did it pay the workers themselves? The answer seems to come from the heavenly shore, "Yes, a thousand times yes, for 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him.'"

And now the Society of the West holds its last annual meeting. The work of forty-three years closes. The results are in the safekeeping of Him who hath helped us hitherto. Our hearts are full of grateful love, and we exclaim joyfully in the words of David, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

THE HISTORICAL HOUR

For the session on Thursday afternoon an attempt was made to bring in all those within reach who had at any time had a working connection with the Society. One of those who was most welcome was Mrs. Justin A. Smith, whose whole life has been so closely bound up with the work and the literature of the Baptist denomination. The following is from her pen:

The historical hour on Thursday afternoon gathered a large number of old friends who had been workers together in the early days, and there were many joyous greetings mingled with tender memories of those who were faithful here and had been called to higher service. Yet a few have been spared until now, and there were present those who had been officers and members of the Board for fifteen, twenty, thirty, thirty-five and forty years, the longest term being that of Mrs. A. M. Bacon, who presided at the organization of the Society, May 9, 1871, and who has been foreign secretary since

1872, in later years holding an honorary, though always active, office. More than one speaker during the hour referred to the comfort and help received from her letters, as she was personally acquainted with all the missionaries and seemed to see them in their homes and at their work and to realize their needs and discouragements as well as their hopes and successes. It was fitting that the quiet hour should be led by Mrs. R. J. Rundell, who read from Psalms 105, "O give thanks unto the Lord . . . talk ye of all His wondrous works." To the gratification of all, Mrs. Bacon was able to be present and she brought to the hour only words of cheer and courage for the future. This thought was also voiced in the letter from Mrs. J. E. Scott, of California, twelve years the president, and of all who spoke briefly as they were introduced by Mrs. MacLeish. Among these were Mrs. Justin A. Smith, Mrs. Googins and Mrs. Kline, former treasurers; Miss Loveridge, Miss Perrine and Miss Kimball, former secretaries. Mrs. Anna Sweet King, who went to take the place of the lamented Marie Bronson, in 1874, was present and told of her early experiences in Nowgong. She was so lonely that she wrote to the Board asking that she might have some native children with her, thus starting the school which is now so prosperous under the care of Miss Florence Doe. A happy inspiration was that of the photographic views presented by Miss Mary Adkins, who said that the audience would now do the talking, and as each familiar face was thrown upon the screen, there were responses from relatives, acquaintances, pastors and missionaries, testimonies never to be forgotten. It brought up memories of long ago to see again the faces of Mrs. Lavinia Peabody Pearce, of Harriet Eastman, and Mrs. Clara Baldwin Cross; and the roll is long of those who have answered the call up yonder, though a few have been long in the service. Miss Sarah Higby, 1867, looked very happy in her wheel-chair, and Mrs. Anna Scott seemed to have years yet before her, though it was announced that she is now on her way home, having left her hospital in the care of her granddaughter, Miss Mildred Scott. As one after another of our present

workers, and the groups of girls in India, Burma, China, Japan and the Philippines came on the scene, one could indeed thank God and take courage. Dr. Manning closed the hour with fervent prayer.

THE NEW RECRUITS

The evening of Thursday called us back again to the present and the future, where we welcomed and commissioned to their life work four strong new recruits. Three of these girls go out to teach, and one as a nurse. Miss Elizabeth Church received them for the Society, and Mrs. Reynolds, principal of the Training School from which one of them comes, offered the beautiful prayer of consecration. The girls of the Training School sang movingly their challenge, "Send forth the Light," and a benediction, "The Lord bless thee and keep thee."

WHAT OF TO-MORROW?

So ended the forty-third annual meeting of the Woman's Baptist Foreign Missionary Society of the West. With societies as with individuals how true it is that "their works do follow them." May the noble history of this Society, which dealt so faithfully in the day of small beginnings, spur us on to still nobler achievements as we go forward to the days of larger opportunities and greater possibilities.



A Worker Needed

Is there no one to go to the relief of Miss Fredrickson at Rangoon, Burma, struggling along alone with a mountain of work and in poor health? So far every attempt to find her a co-worker has failed. Who will volunteer? The following is a late letter from her:

"The Burmese women's prayer meeting has been held regularly every Wednesday. Through the intense heat and the heavy rains the attendance has been very good, averaging 32 for the year. It is a blessing to the Christian women, bringing a needed social element into their lives and also a means of Christian activity and spiritual growth. They are learning to lead the meetings in such a way as to bring a helpful message to all. Their

growth is manifest in that they are seeking to be of service to others. Many of them are bringing Buddhist friends to the meetings and doing personal work among them.



A Misunderstanding

Our attention has just been called to a statement published in May, 1913, which said that "the first material need for the Mission station at Ongole is a large rug for the schoolroom. It will cost \$265."

That word "rug" is unfortunate because it calls to mind at once a beautiful oriental floor covering. In this case it was a heavy rope mat that was wanted, intended to cover the bare ground and take the place of a floor. When the Board came to consider the matter they found that for about the same amount of money a cement floor could be laid. Accordingly that was done.

Now Mrs. Montgomery brings word that our girls' dormitories there are in a pitiable condition; that they have only dirt floors, are not properly lighted and ventilated, and that tuberculosis exists among the girls. All will agree that these conditions must be bettered. If we are to train leaders for the advancement of the people, we must have healthful and elevating conditions for their school life. So expect soon a call for more cement floors to make the girls' dormitories properly habitable.

One of this year's candidates has been in the Kennedy School of Missions, Hartford, for a year, preparing herself for work in this very station. She goes as a helpmeet to Miss Bertha Evans, who would soon have broken down without her.



Native Christians Contributing to the Work

From various parts of the Orient come encouraging reports of how the native church members are learning to give.

Louise Campbell of Kaying, South China, reports: "The church here has at last taken first steps towards self-support. Though many of the members are women who have very little, they rallied a few weeks ago and pledged about \$30 gold, enough to pay the native preacher's salary

for the remaining five months of the year, according to the Chinese calendar! That is a tremendous sum to these poor folk. The largest native subscription was \$1 gold for the five months. It is so interesting to see the collection baskets fill up on Sundays with the little red and white envelopes which are furnished them for the purpose."

Our Bghai Karens at Toungoo are also learning to give. Miss Austin writes: "There has been need for money to buy paddy to feed the children; and an appeal was made to which many responded bravely. Our teachers pledged half a month's salary and liberal contributions were made by others. There is a movement to secure more from jungle churches. One man put it this way, 'We can't do it but we must.'

"One of our Karens in the Jungle had a gun, which formerly belonged to his

father. He did not realize that to hold it without a license was a violation of the law and was arrested and sentenced to three months' imprisonment. While in jail some of our teachers visited him on Sundays and prayer was offered in his behalf in chapel and church services. After his release he came bringing an offering of five dollars, saying that as we had remembered him in his trouble, he wished to make some return, and knowing our need of money to provide for the school, was glad to give."

From Mrs. Swanson in Assam comes similar word: "Our Christians are very much interested in the Convention and are contributing liberally. One poor woman from a village nearby gave nine rupees, gathered by (mutte dhan) hand rice—that is, by setting aside a handful every time she prepared a meal." There is a suggestion in that.

FROM OUR MAIL BAG

LESSONS LEARNED FROM GARDENING IN ONGOLE, INDIA

It sometimes seems to me that our new industrial work, while it has scarcely begun to pay in rupees, is the most fruitful branch of the whole school system. Not to mention outdoor exercise and health, the driving away of laziness and dignifying of labor, which are evident products, we have discovered others equally valuable.

The other evening we had a practical arithmetic lesson with one of the smaller classes in laying out the plots in a new part of the garden. There were four plots one way and five the other, but not a single girl knew how many in the whole, though they have known that $4 \times 5 = 20$ since the first standard! Now they know why $4 \times 5 = 20$. The girls learned another practical lesson when one girl selfishly wanted more than her share of water for her own plot, and quite shamelessly quarreled for it. After a talk in which we all joined I think she saw that in our work and play and all our life we are to think of others near us. A few minutes later I saw a girl give up her sharper crow-bar

(they dig with crow-bars) to a girl who needed it more. That evening some of the girls had to learn that wasting one's time brings nothing but added work. They had to stay and "make it up," as we incorrectly say. So often these people put the burden on the weak. The strongest coolie by reason of his strength gets the easiest work. Our big girls are being taught to help their little sisters rather than boss them. Still another kind of lesson came to three girls who insisted on lifting a heavy stone when I had forbidden it. The disobedience was not in a bad spirit—they thought I meant they *need* not lift it—they would surprise me and get it out of the way. But I explained why, in a talk especially for girls, and they seemed much surprised. "Are not women in India supposed to lift the heaviest burdens?" After work hour was over we were wondering how soon our cocoanut and papaya and plantain trees would give us fruit. The trees are the same age now. Perhaps our little girls could surprise some American children with the information that papaya trees bear fruit in six months,



LITTLE FILIPINOS, CAUGHT BY MISS ANNA V. JOHNSON'S CAMERA

and cocoanut trees in seven years. So many, many lessons weave themselves into one in every garden period! I almost pity some of my friends who have never had the joy of teaching them.

BERTHA M. EVANS.

AN APPRECIATION OF MRS. BACON

This extract from a recent letter to Mrs. Bacon is printed without her knowledge.

SWATOW, April 25, 1914.

As the time draws near for me to leave this work which is so dear to my heart, I am more and more impressed with the worth of your friendship and wise advice during the twenty-five years I have been in Swatow. I thank God for all you have been to me and this work. I am conscious that I am a better and more useful woman because you have been my friend, loving, true and loyal. The Board rightfully prize and appreciate you. God bless you and give you more years of service on earth.

ANNA K. SCOTT.

PHYSICAL CULTURE FOR CHINESE GIRLS

In our physical culture work the chief need, I believe, is for games. The habits and training of Chinese girls have withheld from them proper exercises for their bodies and the resultant buoyancy of spirit. Anything modern is popular in China these days, so it is not at all difficult to start them out of the old ruts. To this end and because they are lacking in spontaneity, I have dwelt a good deal on games, and

when she has once been thoroughly initiated, a Chinese girl is as sportsmanlike as any girl at a game.

For instance, one girl in the school comes from an official family here in the city. She is a grown girl and her feet have been bound nearly all her life; so although they are unbound now the bones are broken and they will never be any better in shape. Her pluck in unbinding was an astonishment to me, for it must be very painful to go without the support of the binding. But what is still more remarkable is the sportsmanlike way in which she undertakes to do things that her poor feet hinder her in doing. One day when some of the little girls seemed at a loss to know how to amuse themselves, I started them at a game of hop-scotch. As I expected, the big girls were soon at it, and this Gao Kuen One was right in it with the rest. The other girls laughed at her because she couldn't keep up on one foot (the laughing was done in a kindly way), but she took it like a heroine, and was right back in the game.

Miss Page and I were invited to her home on Saturday afternoon to a feast. It is a very wealthy home. The most extraordinary features were a tablecloth, which they tied firmly to the cross pieces under the table, a phonograph and a music box. They had only Chinese records for the phonograph, but the music box was of strictly foreign workmanship.

IRENE CHAMBERS.

FROM NINGPO, CHINA

This week we have seen one of our beautiful Christian girls forced to marry a bad, worthless man. She was one of the most intelligent and truly-in-earnest Christians who have gone out from our women's school. But this betrothal was arranged when she was only ten years old, and before she had heard the Gospel. Tuesday and Wednesday of this week past were the days occupied with the celebration, the first day in her home, and the next, the real wedding day in his home. We had after much persuasion gained permission for a Christian service, and so our pastor and a half dozen of the members were present to carry it out. It was a struggle to the very last; they were determined to pay no regard to their promise and to carry out their heathen rites and customs. But as the bride stepped from the chair in which she was carried to her new home, our pastor stepped in front of her and the bridegroom, who had taken his place by her side, and gently but firmly forced them back from the ancestral tablets before which they were supposed to worship, and had them seated in the little front room where the service was to be performed. The young man went through his part with anything but a gracious attitude, but he did it and the girl was withheld from any worship.

Another one of the women of last year's class was in today with her heathen sister-in-law asking us to try to persuade her not to come and perform heathen rites at the bedside of her father who is dying in his son's home. For years, this daughter has not manifested any interest in her father and the brother has had all the care of him. But now as he is about to pass away, the daughter, in order to gain merit in the eyes of her gods and her neighbors, must come and make an outward show of "honor thy father." These are two sample cases to let you see some of the things the women must meet when they go back to their homes. They are often tried as by fire, but in the end Christianity is going to tell. Here one and there one living in the midst of unbelief and worse, and among people who cannot understand books or letters, are being read in their daily living. Herein lies our hope for the worth of our women's

school; if we are able to teach one here and there how to live Christ we will never fear for the harvest. Help us make it possible, good women at home, by your daily prayer.

MARTHA C. COVERT.

TRAINING WORK AT SWATOW

We present this month a picture just received of the Woman's Bible Training School in Swatow. The following is an account from Mrs. Worley's pen of one of the pupils in the school:

One of our former pupils has just returned to continue her studies after four years' absence. Her smiles as she greeted us would have led us to believe that life was all sunshine, but perhaps they were the brighter because of the contrast between the home and school experiences. In childhood she had entered the home of her future mother-in-law and grown to womanhood there. The father-in-law died when she was still very small, and during her childhood and youth she was allowed to run about almost at will, although her mother-in-law was a professing Christian. She was especially attracted by the street theaters she saw, following them about whenever opportunity offered, until she even styled herself a "little devil."

When she grew up she was married; and soon afterward her husband went to foreign parts. When he had been there two or three years her mother-in-law died and the daughter-in-law, left alone, was free to come to school. Those were happy months and she progressed rapidly with her studies. Then the husband returned and she was obliged to go home. But she made use of what she had learned by teaching the primary school in her native village. Her home life was anything but desirable; for her husband was so unkind and scolded so incessantly that she grew desperate even to the point of contemplating suicide. A little son arrived about a year after her return home, and now, to the relief of us all, I must confess, the husband has returned to foreign parts and she has brought the wee boy to our kindergarten and is herself again enrolled as a pupil in the Bible school. She rents the family acres and carries on the business with unusual ability. Her husband seems willing to assist financially, for he sends money from



HEAD TEACHER OF W. B. SCHOOL, SWATOW

foreign parts and so we hope she may be able to remain through the entire course. She will be a valuable acquisition to our teaching force and a no mean part of that leaven which is slowly — Oh so slowly, it seems sometimes — but very surely leav-

ening this great land until the whole shall be permeated with the life-giving Spirit.

PRUDENCE C. WORLEY.

A BRIGHT DESCRIPTION OF COMMENCEMENT AT SENDAI

SENDAI, JAPAN, March 27, 1914.

Our Kindergarten commencement had to be as formal as any other graduation exercise in Japan; and everything must be done by rule. I had to preside, and I was frightened, I can tell you, for this was my first experience in this country and I was sure I would make a mistake in Japanese, though I had memorized every word I had to say and they were not very many. I was sure, too, that I would forget that my feet must be together and that I must not move an inch. I was afraid I would put one finger too many on the diploma, or catch it in the wrong spot, or give a boy one tied with a pink ribbon instead of a blue one; that I would make too low a bow to the children or not a low enough one to the guests, that I would sit when I should stand or get up when I should sit. I solved the last difficulty by standing all the time, as this is considered more polite. The teachers did not want me to have notes, not even a program, so I was afraid



ENTRANCE TO WOMAN'S BIBLE TRAINING SCHOOL, SWATOW

I would call for something at the wrong time or make some shocking mistake.

The house was decorated and arranged about as at the Christmas season, the guests being on either side of the circle room. The children marched in, after all the guests were seated, and arranged themselves in two rows, and I took my place behind a table facing them. The diplomas were on a lacquer tray on the table. We all bowed and then I announced that the sixth graduation would now begin. Then all stood and we sang the Japanese

the formal part was closed, thanked the guests for their presence and their interest in the Kindergarten and its work, and invited them all to stay for tea and cake and to see the children perform. Most of the guests stayed and for an hour or more the children entertained them with plays, songs, marches, etc., and all seemed greatly pleased. Afterwards some of the mothers asked if they could come the next day and have a little tea here for the teachers. I was surprised the next day when about twenty came, bringing presents for all of



MARY JESSE WITH HER KINDERGARTEN TEACHERS AT MORIOKA

National Song, after which our pastor led in prayer. Then I gave the diplomas, the children coming up, a girl and boy together, bowing, receiving their diplomas, bowing again and returning to their places. After this came my farewell talk to the children, and a talk from one of the fathers, a surgeon in the army. This was followed by congratulations by our pastor's little boy representing the children left in the Kindergarten, and response by a little boy and girl of the class. This was as "cute" as it could be. Such tiny little tots! After the class sang their song, I announced that

us, and twenty yen as a gift to the Kindergarten. They had a "thank you" meeting and spoke very appreciatively of the school.

I wish you could read the write-up in two of the papers. One especially would interest you. Nothing was left out. The size of the room, the flowers in the matting, the pictures on the wall, all were described. The reporter even spoke of the fact that I wore glasses of the American style, that hung on my nose instead of hooking back. Not one of my smiles escaped him. It was all there, just the number of times I smiled

at the children. I had no idea I was being so closely observed. He gave the program in the same detailed way, but it was all most complimentary. At the last, too, he spoke very nicely of the spirit of the Kindergarten and of its influence.

MARY D. JESSE.



The Final Report

The Last Annual Report of the Woman's Baptist Foreign Missionary Society of the West contains the following statistics regarding the closing year:

Sixty-two missionaries; 5 under appointment; 529 schools (including 3 kindergartens and 486 village schools), with 17,001 pupils; 182 Bible women. The report of baptisms runs up into the hundreds, included, of course, in baptisms reported from the churches by the American Baptist Foreign Mission Society.

Burma. — Missionaries, 20; schools, 293; pupils, 9,492; Bible women, 55.

South India. — Missionaries, 4; schools, 140; pupils, 3,588; Bible women, 63.

Assam. — Missionaries, 3; schools, 13; pupils, 619; Bible women, 6.

Africa. — Work under missionaries' wives; 1 school; pupils, 10.

Japan. — Missionaries, 6; schools, 3 (including kindergarten); pupils, 130; Bible women, 7.

Philippine Islands. — Missionaries, 8; schools, 2; pupils, 69; Bible women, 29.

China. — Missionaries, 21; schools, 78; pupils, 3,093; Bible women, 17.

Of our missionaries, 3 are doctors and 3 nurses; and we have 2 hospitals and 4

dispensaries. We support 4 Bible training schools and 3 kindergartens.

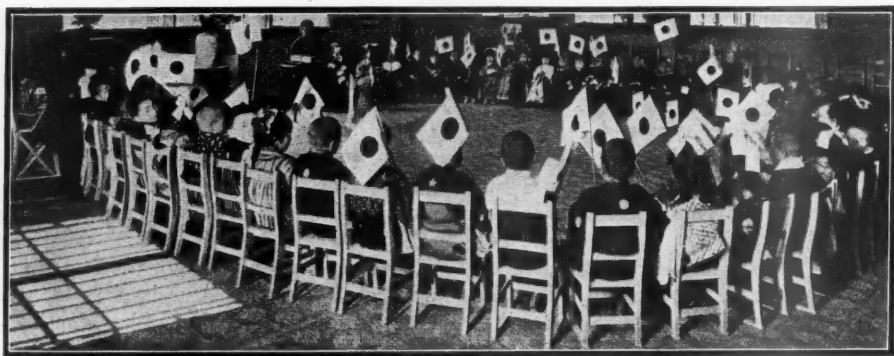
Receipts for the year were \$113,354; expenditures, \$110,307; leaving a balance in the treasury, April 1, of \$3,047. Invested funds amount to \$18,834; annuities, \$9,200.



Personals

Some of Miss Buzzell's friends may not yet know of the death of her father, though it occurred some time ago. Her Christian faith rises triumphant in this hour of mingled joy and sorrow — sorrow on her own account, but joy that the beloved father and mother are again reunited. We are all in sorrow also with Miss Anna Long. Her brother was killed in an accident, and eight days afterward her mother died. "Miss Long is bearing herself so bravely," Miss Crisenberry writes, "that only those closest to her realize how much she is passing through."

On Thursday, May 7, an interdenominational luncheon in honor of Mrs. Helen Barrett Montgomery, president of the Woman's Baptist Foreign Missionary Society, was given in the Hotel Fairmont, San Francisco. Over 700 women were at the tables, and Mrs. Montgomery spoke for over an hour on "The Orient and our Opportunity." In the evening, she addressed an audience in the First Baptist Church, Oakland, and on Friday, May 8, met the Baptist women in a conference and luncheon at the same Oakland church. It was a pleasure to have her on the coast once more. — MARY E. BAMFORD.



TEACHING PATRIOTISM TO THE COMING GENERATION IN JAPAN

Missionary Program Topics for 1914

<i>January.</i>	Adoniram Judson, Pioneer.
<i>February.</i>	American Baptist Missions in the Indian Empire.
<i>March.</i>	Our Work in the Farthest East.
<i>April.</i>	A Centenary of Baptist Missionary Organization.
<i>May.</i>	The Sunday School and the Church.
<i>June.</i>	The Colporter and the Country District.
<i>July.</i>	Partnership with God in the Kingdom Enterprise.
<i>August.</i>	Missionary Motives.
<i>September.</i>	The Commonwealths and the Kingdom.
<i>October.</i>	Social Aspects of Home Missions.
<i>November.</i>	City and Country.
<i>December.</i>	The America Indian as he is Today.

AUGUST TOPIC: MISSIONARY MOTIVES

OPENING HYMN.

PRAYER.

SCRIPTURE: SOME EARLY MISSIONARIES AND THEIR MOTIVES. ACTS 4: 1-31.

HYMN.

1. THE DIVINE COMMAND. ACTS 4: 19.
2. THE IMPELLING EXPERIENCE. ACTS 3: 20.
3. THE NEEDS OF MEN. ACTS 3: 2.
4. MISSIONARY ACHIEVEMENT. ACTS 4: 9, 10.

CLOSING HYMN AND PRAYER.

Notes

The four topics given above may be subjects for 7-minute talks, or they may be assigned to four people who in 2 minutes each will open a discussion which should then be made general. A packet of Home and Foreign Missionary leaflets bearing upon the question of motive may be secured for ten cents from the Department of Missionary Education, 23 East 26th St., New York City.

MISSIONS' QUESTION BOX

ANSWERS TO THESE QUESTIONS CAN BE FOUND IN THIS NUMBER OF MISSIONS

1. What is the distinction between "centennial" and "centenary"? (See Dictionary.) First is an adjective, second a noun, also used as an adjective, though infrequently.
2. What are four missionary motives?
3. What are the legal and exact names of the five Societies that now represent the Northern Baptists in missionary and publication work?
4. When did seven women meet to organize a society, and what was its name?
5. How did an Assamese woman save nine rupees for an offering?
6. What game did a teacher set Chinese school girls to playing?
7. Where are missionary motor boats called a "mosquito fleet"?
8. What is the name of the school that asks for an unabridged dictionary?
9. Where is there a Foreign Mission Industrial School with 1,230 pupils?
10. How much did the Sunday schools give to the Home Mission Society last year?
11. What is a "Pocait"?
12. In what number of MISSIONS will you find a full report of the Judson Centenary?

Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

A New Course at the Summer Conferences

At the Summer Conferences of the Missionary Education Movement there will be provided this year an advanced class for pastors, women, laymen, board secretaries and other such leaders, which will meet daily for the first two hours. The general subject of the discussions is to be "Missionary Efficiency in the Local Church." It just happens that a Baptist has been asked to lead this discussion in each of the Conferences as follows: A. W. Rider, Asilomar, Cal., July 3-12; J. M. Moore, Silver Bay, N. Y., July 10-19; L. C. Barnes, Estes Park, Col., July 17-26; Bruce Kinney, Lake Geneva, Wis., Aug. 4-13.

These Conferences ought to result in a greatly increased attendance of such leaders. The tentative outline of discussions is as follows:

OPEN PARLIAMENT

MISSIONARY EFFICIENCY IN THE LOCAL CHURCH

Advanced class for Pastors, Laymen, Women, Board Secretaries and other such leaders at the Summer Conferences of the Missionary Education Movement.

I. *Pressing Problems of the Churches.*

Limited accessions — low percentage of efficient members — scant support of the work at home and abroad — lack of enthusiasm — state of family and personal religion — attitude toward new world conditions.

II. *Motives and Ideals — Personal and Social.*

Social message of the Bible — social emphasis in worship — duty and obliga-

tion — self interest — Christian experience — the needs of men.

III. *Perplexing Problems of Church Finance.*

The ins and outs of the apportionment plan — the good and bad of "special objects" — the arguments for and against tithing — the unified budget and spontaneous giving — the stewardship message for our times.

IV. *Missionary Mechanics and Dynamics.*

The place and the peril of method — spiritual forces — the power of prayer.

V. *Community Service.*

The church as a community force — types of community problems it may assume to settle or help settle — points in the program of a successful community church — preserving the emphasis upon individual regeneration.

VI. *The Call to Cooperation.*

Denominational differences — how far vital? — the power of cooperation — types of work best done by churches in cooperation — separately.

VII. *The Unification of Religious Educational Agencies and Activities in the Local Church.*

The present situation — conflicting organizations and ideals — the way out — unification around what ideal? — a practical plan of organization.



"Jesus Christ's Men"

The First Baptist Church of Waterbury, Conn., has just presented "Jesus Christ's Men," Mrs. Mason's dramatic story of Baptist missionary beginnings. They report a resulting missionary awakening which they believe will be permanent.

The costumes which were prepared for this production, they are kind enough to make available to others who may desire them at the following modest rates of rental:

1 costume for "Faith"; 10 Burmese men's costumes; 4 Burmese women's costumes; 4 Pilgrim's capes; 6 Burmese monk's costumes; 1 Assam woman's costume; 1 India woman's costume. All of which will be rented for \$7.

The rental fee for a single costume is 25c, with the exception of the costume for "Faith," which is 50c. Carriage is extra. Address: Mrs. C. P. Haight, 10 Fisk St., Waterbury, Conn.



Material for Missionary Exhibits

There has been a remarkable development during the last few years in methods of missionary education that appeal to the eye, and the use of scenery, costumes, curios, missionary dialogues, demonstrations, plays, etc., is growing.

The Missionary Education Movement, in behalf of all Home and Foreign Mission Boards in the United States and Canada, has just issued a new illustrated sixteen page catalogue, the first of its kind describing the exposition and exhibit material which it is able to provide for Missionary Expositions, Entertainments and Exhibits. Baptists may secure this catalogue free by writing to their joint DEPARTMENT OF MISSIONARY EDUCATION, 23 EAST 26TH ST., NEW YORK CITY.

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Why?

Secretary J. Campbell White has a leaflet which he gives out as a tract. First comes his confession of faith, and then this list of reasons for his belief, as follows:

AND WHY DO I BELIEVE THESE THINGS AND
ALL THE REST THAT IS WRITTEN IN THE
NEW TESTAMENT?

BECAUSE I have found by experience that these things are true so far as I have been able to test them. Millions of others have also trusted Christ and found Him "Wholly true."

BECAUSE life without Christ is a failure and life in Christ is a success.

BECAUSE life without Christ means defeat and life in Christ means victory.

BECAUSE life spent for Christ satisfies, and life spent for self never does.

BECAUSE "the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Romans 6:23.

THE HOLY SPIRIT SAITH, "Today if ye shall hear His voice, harden not your hearts." Hebrew 3:7.

"BOAST NOT THYSELF of tomorrow; for thou knowest not what a day may bring forth." Proverbs 27:1.

"BEHOLD now is the acceptable time; behold, now is the day of salvation."

JESUS CHRIST says, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28, 30.



Traveling Libraries for Ministers

Comparatively few ministers know that small but exceedingly useful traveling libraries on theological subjects can be obtained for a fee sufficient only to cover expressage, and the handling of the books, through the American Institute of Sacred Literature, located at the University of Chicago, Chicago, Ill. Friends of the Institute have from time to time contributed funds for the purchase of these libraries. They range in size from ten to twenty volumes, and each library is devoted to a specific topic. The libraries are shipped complete at one time and remain in the possession of the reader four months. The volumes represent the best literature published in Great Britain or America, giving an all-round view of each topic under consideration. Libraries sent out in May may be held until September, thus making it possible to utilize the long summer vacation in becoming familiar with a dozen or more of the best books on some topic of interest to the reader. Ministers who would like to know more about this privilege should address the American Institute of Sacred Literature, The University of Chicago, Chicago, Ill.



BIBLE STUDY AT SUIFU HOSPITAL

The new evangelist, Tsen Li Chang, recently appointed for service at the men's hospital at Suifu, West China, is doing faithful and efficient work, according to a report recently received from Dr. William R. Morse. He attended the Training School at Yachow, but was obliged to leave because of tuberculosis. He took residence in the third garret story of the hospital, where he could get plenty of fresh air, and he now preaches five times a week to the men in the wards, besides doing personal work and talking to the patients at the dispensary. Great results are expected from the methods introduced by Dr. Morse in this hospital. Every patient on entering is sold or given a copy of the Gospel which is being used as a study for that month. The story of Christ is told, covering one Gospel in a month. Every Saturday an examination is given on the week's work. As each patient on the average remains a month in the hospital he gets a fairly complete story of the Saviour.

CANNIBALISM IN THE CONGO

While civilization is making some headway, there is no danger that the missionary will find himself minus a job right away, writes Rev. W. H. Leslie of Cuillo, Congo. Two cases of revolting savagery were recently brought to the attention of the missionaries. In one instance a man and woman were charged with practicing sorcery. A part of the townspeople proposed killing and eating them, but the elders said they would not dare to do so as the missionaries were so near. So they compromised and buried them alive. After they had been underground about four hours, word was sent to the government post and the police came and took off the two most deeply implicated. A few months later a man who worked for the mission was robbed and killed. The

savages, drunk with lust for blood, fought like wolves for pieces of his flesh. A white officer with ten native soldiers was sent to arrest the chiefs, but the band was repulsed. Later an officer and fifty soldiers were sent and the guilty ones were taken prisoners.

Civilization affects similar changes in different lands. In Africa, for example, it is reported that with the entrance of civilization a great restlessness has taken hold of the young men, who desire to be off to the railway centers rather than stay in the humdrum life of their villages. This desire for changes has taken hold of many of the teachers, too.

TEN YEARS AT MADIRA

In April, Rev. F. Kurtz completed ten years of service at Madira, South India. His efforts have been greatly blessed. When he reached the field, there were two churches with some 400 members. Today there are 10 churches, 15 buildings and 2,000 church members. The number of workers during this time has increased from 4 to 40, schools from 4 to 25, and scholars from 60 to 450. The villages containing Christians have increased from 30 to 105. The total cash gifts of members for the ten years exceeds 5,000 rupees or about \$1,675. Ten pastors who are doing faithful work today are graduates of the seminary at Ramapatnam. While the early converts were all from one caste, now seven different castes are represented.

SCHOOL WORK AT SONA BATA

Rev. P. A. McDiarmid reports the closing of the preparatory school at Sona Bata, Congo, after a session of five months. The 20 young men who were in training to become preachers and teachers were rather raw material to begin with, but some of the rough places have been made smooth. Practical questions had more interest for them than theoretical or

doctrinal subjects. For instance, they wanted to know if wine was good for Timothy's stomach, why wouldn't a little do for them, and if the elders and deacons were to be the husbands of one wife, how many might the ordinary church member have. Nearly as important as the evangelistic training of the African is the industrial development. As a result of three hours' daily labor outside, the students have made 25,000 bricks and built them into a kiln. Planks have also been cut and various other kinds of work done.

CHRIST CONQUERING CASTE

Yet more evidence is at hand of the way the walls of caste are being undermined by the waves of Christianity. At Sattenapalle, Guntur District, South India, a woman of the Reddi caste was recently baptized, the first caste convert on this field, writes W. E. Boggs. She came to the mission of her own accord and is proving a faithful Christian. She is a relative of the leader of the great riot at Narsaravupett five years ago, in which twenty or more were killed. The leader was hanged for the crime.

EDUCATION POPULAR AT NINGPO

To accommodate 140 in a school building that is made to hold but 40 has been the problem of the schools of Ningpo, China, writes Rev. B. E. Robison. Never before has there been such an influx of students as at the beginning of the present term. The previous high-water mark of sixty was raised to eighty at this term's enrolment. By packing them in tightly, by using one of the classrooms for a dormitory, and a room in the principal's house for a classroom, the difficulty was in some measure met. As an evangelizing agency, the Ningpo school is very successful; several of the students, many of them from non-Christian homes, are asking for church membership. Twenty-five of the boys are divided into five groups, which every Sunday go out for Sunday school work or for street preaching. The seed of the gospel in China is falling on fertile ground, and the service that the mission school can render during the next fifteen years will be very great indeed.

Gleanings from the Mailbag

Rev. P. Frederickson, of Sona Bata, now at home on furlough, lately passed his sixty-sixth birthday. He is the oldest of the Congo missionaries, having rendered thirty-two years of service in that field.

Rev. Ambrosio Celma, of Barcelona, Spain, writes that the church there is doing a great work and is being richly blessed. He reports eight recently baptized, with many more in prospect.

Rev. William J. Longley, of Podili, South India, on a recent tour through his district, visited 29 villages, held 26 regular meetings with Christians, conducted 14 meetings in Sudra bazars, baptized 213, and started 3 new churches.

The Burman church at Rangoon is building a new chapel, writes Ruth W. Ranney. The larger portion of the funds was furnished by the two native Christians who gave the land for the school.

In January was laid the corner stone of the new church building at Bezwada, South India. The site and building are to cost 4,500 rupees, 2,000 of which were raised on the field. A congregation of about 400 attended and offerings of 100 rupees were received. The work at Bezwada has developed during the past year. The staff now includes one preacher, one colporter, four teachers and one Bible woman. Three of the four schools are self-supporting.

A greeting that will doubtless be long remembered was given to members of the Judson Centennial party by native school children in Thayetmyo, Burma, on last Christmas Day. A party of four passed Thayetmyo in the afternoon. As the boat neared the landing, the children, who had marched a mile to the landing, formed in line, each holding a letter about a foot in height, the letters spelling:—A. B. M. Chin School, Thayetmyo. The children then sang hymns in Burmese and Chin.

Miss Sadie B. Gowen, of Balasore, Bengal-Orissa, reports a constant increase in church membership from among the boys and girls who have been brought up

in Christian homes and trained in the mission Sunday schools and Christian Endeavor societies. Ten of these have recently been baptized and united with the church at Balasore.

The Board's action, sanctioning the building of a new girls' schoolhouse at Balasore, has brought great joy to the workers there. Plans for a commodious six-room building are already in the hands of the government for approval, and 100,000 bricks have been purchased.

A movement among the peoples of the beggar castes in South India is noted. Out of the 4,000 baptisms in the field in 1913, 400 were caste people, mostly of this class. Begging has ceased to be a profitable means of livelihood and they are turning from their old life to farming or other legitimate pursuits.

Mr. J. L. Snyder, of the Baptist Mission Press at Iloilo, Philippine Islands, arrived in this country for furlough April 22 and is rusticated for a few months on a 160 acre farm in Kansas.

Rev. A. L. and Mrs. Kennan, of Bhimpore, Bengal-Orissa, have been transferred to Midnapore. Both have been in poor health for some time and it is hoped that this change will enable them to continue their work. Dr. H. R. and Mrs. Murphy will take up the work at Bhimpore.

Nearly fifty years ago, Dr. O. R. Bachele and Dr. Jeremiah Phillips visited a little village where they baptized four men who had been converted by a tract which they had secured in a Midnapore bazar. From that band have come some of the strongest and most successful workers of the Bengal-Orissa mission.

At the three Bible schools of Tavoy, Burma, are enrolled 728 pupils, practically all Buddhists. For six months a roll of attendance was carefully kept and to those whose attendance was perfect during that time was promised a free excursion to the jungle in a motor bus. Twenty children won out in this contest over all allurements, sickness and temptation of every kind, and early in January they spent a most enjoyable excursion, returning in the light of a typical eastern moon.

From the Podili field Mr. and Mrs. William J. Longley send the same story, of the readiness and open-mindedness with which the lower caste people are listening to the message. One old man, the head-man of the village, told the missionaries that he believed in Christ and knew the Christian Way was right, but he was not strong enough to break away from his people and go alone. Many a night under the very eaves of the heathen temple, a crowd would sit silently listening while the preachers told the story of sin, the atonement and the coming judgment.

NEW ASSOCIATION IN ASSAM

The Bishnath field in Assam will be known as such no more, writes Rev. J. Firth of North Lakhimpur. At the recent meeting of the North Lakhimpur Association, the churches of the Bishnath territory took letters of dismissal from the association and formed a new one of their own, to be known as the Darrang Baptist Association. This new association has tremendous territory and unparalleled opportunities for development. The field includes the Garos, Kachari, Mikirs, Mundaris and others. Five churches are already established, with more in prospect. Eighteen people were recently baptized in this field. The association started without a cent in the treasury, but the natives soon raised one hundred rupees. The natives are coming into the Darrang territory in great numbers from the hills, making a field truly white unto the harvest.



Foreign Missionary Record

ARRIVED

Eva R. Price, from Rangoon, Burma, at New York, April 9, 1914.
Miss Jennie L. Cody, from Hanyang, Central China, via London, at New York, April 22, 1914.
Mr. J. L. Snyder and family from Iloilo, at Winifred, Kansas, April 28, 1914.
Rev. F. W. Harding and Mrs. Harding, from Tura, Assam, at New York, May 3, 1914.
Rev. J. M. Foster, from Swatow, South China, at Boston, May 5, 1914.
Rev. Leo W. Spring and Mrs. Spring, from Rangoon, Burma, at Boston, May 11, 1914.
Miss E. Edna Scott, from Rangoon, Burma, at New York, May 12, 1914.
D. S. Dye, from Chengtu, West China, at San Francisco, May 14, 1914.
Rev. W. W. Cochrane, from Rangoon, Burma, at Boston, May 14, 1914.

BORN

To Rev. and Mrs. G. W. Lewis of Ungkung, South China, April 2, 1914, a daughter, Lucille.

The Clifton Springs Conference

BY REV. H. T. LAFLAMME

The International Missionary Union held its thirty-first annual session May 13-19 at Clifton Springs, N. Y. One hundred representatives of the seven leading denominations and seventeen interdenominational societies answered to the roll call. A score of them came through the Boxer uprising in 1900 in China, before which 200 of their fellows and 10,000 of their native Christians fell into bloody graves. The Spragues of the American Board escaped the massacre by a trek of weeks' duration through the Gobi desert. The Wheelers survived the fearful massacres of Protestant Christians in recent years in Asia Minor. Hoover and his wife thrilled the audience with vivid descriptions of pioneer work among the head hunters of Borneo in the kingdom of the Rajah Brooke, and of their successful efforts to colonize sections of that kingdom with Christian Chinese settlers who now number 3,000. Mrs. Hoover has mastered six vernaculars, in which they conduct mission work among those polyglot peoples. Mrs. Isaac Taylor Headland, M.D., brought vividly interesting accounts of medical work amongst the princesses of the imperial household of China. Dr. Headland on China night presented graphically the position of Yuan Shi Kai and the new democracy which he is determined to establish, and demonstrated the position of strategic influence which this country holds in her relations with China. Men were present in that line who have given non-Christian nations modern scientific educational systems, have reduced languages to writing, constructed a literature in the vernacular of the people, and introduced the printing press. Hallam of India, a veteran in the eighties, had published works in three different languages; another had opened a hospital system in three different cities; others again have entirely revolutionized the agricultural methods of ancient peoples. Here were heroes so aged that they had passed through the fearful experience of the Indian Mutiny. Some have mushed long distances on snowshoes in the Arctic Circle. Others have fought with wild beasts up the Congo and in the Sudan of

Africa. It seemed as if this body of heroic men and women represented every nation of Protestant Christendom in the advance of the whole church to the conquest of all the nations of the world in the name of Christ.

This is the twenty-fifth session held at the Clifton Springs Sanitarium as the guests of that institution. The seven days' conferences were rich in reminiscence, full of good fellowship, strong with suggestion and mighty in inspiration. Optimism and humor are essential qualifications in the missionary, and these abounded. Laughter and tears mingled in every session. The spirit of good understanding, of cooperation, fraternalism, so essential to the union which is a prerequisite to world evangelization was there greatly advanced. The meeting is a great missionary market-place where methods and messages are freely interchanged, so that a suggestion developed in Brazil may next year be transplanted to the Punjab in India; and a school of thought now dominating missionary policy in the heart of Africa may be transplanted to Japan. China and India were most largely represented at the conference. Methodists, Presbyterians, Baptists and Congregationalists were in the majority and about equally represented. Two-fifths of those present are no longer in active service on the foreign field; the most of them are identified with the great missionary organizations.

The most important resolution was one felicitating the British government in India through the secretary of state and the viceroy, on the termination in May last of the opium traffic with China. This act of the British Parliament ended a long struggle for this reform in which all the Indian and Chinese missionaries had been engaged, many for a lifetime.

The conference does not exist for the discussion of vexing questions, the settlement of problems, or the pursuit of a particular program of inquiry. Its most valuable function has been found in the spontaneity of the expression of individual ideas, the free interchange of thoughts, policies and methods, and the varied presentation of great masses of missionary facts.



THE "ONLY DAY" CHURCH

Rev. G. Lee Phelps writes concerning the dedication of the Only Way Indian Church, near Stroud, Oklahoma: "May 3rd was a red letter day for these Sac and Fox Indians, it being the occasion of the dedication of their new chapel. For the first time, the Indians invited their white neighbors to attend the service, and a very large company made up of both whites and Indians gathered together. This chapel is on the Indian Reservation, and was built by the Home Mission Society, assisted by the Indians and their missionary. The Indians camped three days previous to the dedication service, and daily services were held in the evening.

"It was a scene the missionary will not soon forget, this beautiful chapel and large tabernacle nestling among the green oaks, more than 200 Indians listening to the word of God, with three or four hundred white friends mingling their voices with their red brothers and sisters in the praises of the Heavenly Father. Less than two years ago there was but one Christian Indian in this tribe. Moreover, the Indians were bitter enemies to Christian teaching, and for months we were compelled to hold our meetings in the public highway as no Indian would allow us to pitch our tent on his allotment. Now we have five acres of land for camping purposes, and this house of worship, with room for the missionary and a barn for the missionary's ponies. And what is still better, we can count 30 Christian Indians. Rev. Robert Hamilton, missionary to the Osage Indians, was with us on this occasion and preached the dedication sermon, one of the best the writer has heard for many years. Uncle Isaac McCoy, a full-blood Ottawa minister, a member of this church, gave a review of the work; Rev. R. L. Meigs, pastor of the Baptist church in Stroud, gave the charge to the church and people; and the dedication

prayer was offered by the missionary in charge. It was altogether a very impressive service. The Indians had barbecued some beef, and a bountiful dinner was served to all. After dinner, three Indians were baptized in the nearby creek. It was a day that will tell much in the history of this work."

IS THIS IN AMERICA?

At Homestead, Pa., the large congregations on a recent Sunday were powerfully moved by the evangelistic services conducted by the pastor, Dr. A. F. Williamson, and the untiring and unflinching ministry of Mr. Levine among the Russians. There were seven confessions—five Russians. There was great excitement in the borough over the attempted lynching of one of the converts. This young convert had been a bartender in Homestead, but had been led by some of his fellow-countrymen to attend the Baptist missions, under the direction of the First Church. He gave himself to Christ, and is now waiting baptism. One Sunday, on his way to church, he was set upon by a number of Russian Catholics, who procured a rope and would have lynched him but for the arrival of the police. This is not the first time these law-abiding members of the mission have been mobbed; yet this is in Pennsylvania, one of the thirteen colonies dedicated to liberty. There are now a dozen approved for baptism.

WILLING TO MAKE SACRIFICE

Rev. G. Lee Phelps, Missionary to the Sac and Fox Indians, whose home is at Stroud, Oklahoma, writes: "I have just heard of an Indian woman that walked eighteen miles and carried her baby on her back to attend our service and to be baptized. She did not reach the place, however, until the meeting was over. She was keenly disappointed, but was not cast down, and says she will join the church

at the next meeting. This mother slipped away from her husband and walked the great distance because he opposed her walking in the Jesus road. How would it do to tell this to some people who say that it is too far to walk to church when they are only a few blocks away?"



Southern School Notes

Miss Frances Adkins, a former teacher in Bishop College and now a missionary on the foreign field, sent to President C. H. Maxon a check for \$300 to provide bathrooms for the girls in Bishop Hall in the institution where she exerted such a noble influence. The college girls raised \$110 for that purpose and these two contributions went far toward making extensive improvements needed. Excellent accommodations for the sewing classes have been provided in one of the smaller buildings on the campus, and the basements of both Bishop and Rockefeller Halls have been

fitted as dormitories for young women and occupied by about 40 students. The registration last year was the largest registration for many years, with about 390 students in the boarding department.

President G. W. Rigler, of Hartshorn Memorial College, Richmond, Va., reports that the institution had an excellent year. It is hoped that some friend of the school who can spare a piano will present it to the girls in Hartshorn. It is needed for the proper work of the music department.

Rev. T. O. Fuller, of Howe Institute, Memphis, Tenn., reports of the school year: "I have never seen a finer body of young men and women. The spirit of cooperation has encouraged me very much. In November the faculty gave a Bohemian Fair, in the nature of a bazar, which not only displayed the genius and talent of the institution, but enabled them to present the school with a very substantial purse.



SWEDISH MISSION SABBATH SCHOOL, BARRE, VERMONT

"Before I was through rejoicing over this, a committee of young people waited on me from Lebanon, New Salem, New Prospect, Gospel Temple, Central Ebenezer, First Baptist-Chelsia, St. Paul, St. John, Beale Avenue, First Baptist, St. Paul Avenue, Metropolitan, Tabernacle, St. Stephen, and Mt. Vernon Baptist churches and pledged a donation of \$1,000 toward the erection of our proposed Boys' Dormitory and Industrial Building, with a request that they be allowed permanent headquarters for their missionary work. This was an inspiring offer and in line with our purpose to make Howe a great social center and object lesson of what a people can do for their own uplift. The Howe Choral Class presented the school with a \$300 piano. We are doing our best to develop this field. Pray that our efforts may not be in vain."



Gleaned from the Report

In Idaho 525 new members were received by the churches, and four new churches were organized and four meeting houses built.

Kansas reports a net gain in membership of 1,054, nine new churches organized, and total additions of 5,325, 2,799 of them by baptism. The missionary force numbered 78.

Four new churches in Montana, 23 missionaries employed, new reservations opening up through irrigation and demanding attention — that tells a story of the frontier.

In Nebraska the pastors-at-large have been doing effective work with pastorless and discouraged churches, and more than a hundred series of evangelistic meetings were held; the total increase to membership being 1,735.

Nevada is a missionary state. It is said that each pastor has an area larger than Massachusetts to look after. Ten

missionaries are covering as much ground as they can.

The total additions to the Oklahoma churches last year were 6,631, 3,522 by baptism.

In Oregon there were 42 missionaries at work; they baptized 230, and received otherwise 279 into the churches. Six churches were organized and three meeting houses dedicated. The total membership now is 14,000, nearly twice that of 1903.

In South Dakota 48 missionaries were at work last year, serving 74 churches and outstations, which means much doubling up. There were 428 baptisms, and 770 members were received altogether. The total membership is 7,744, and the total amount expended by the membership churches was \$101,655, in face of crop failure.

South Dakota has 600,000 population, and over 400,000 of them have no church connection. Many villages and towns have no religious services. There is a missionary field.

Western Washington has had 34 workers in the field. An outlay of \$100,000 for a suitable work for Japanese and Chinese is proposed.

Wyoming reports seven prominent pastorless fields, and wants \$10,000 from the Home Mission Society to help fill the pulpits.

Self-help is the watchword of the churches in Porto Rico, and it is a good one, full of promise.

Superintendent Kinney wants one strong general evangelist for his district next year, to make a forward movement in evangelism possible.

Our German Baptist churches in the thirty years since their organization into a Society have raised a half million dollars for all purposes, and their contributions to foreign missions have risen from \$2,932 in 1883 to \$21,353 in 1913; to home missions from \$4,030 to \$20,000. The membership now is 30,745.





A Big City Institute

BY REV. J. D. COLLINS, OF NEBRASKA

The Publication Society is conducting one of the largest religious educational enterprises ever attempted by a single denomination. This contemplates a series of Big City Institutes conducted by the educational forces of the Society for the churches of the city and vicinity within which the Institute is held.

From April 19 to 26 one of the series of Institutes was held in Omaha, for the churches of Omaha, Council Bluffs and vicinity. For many days previous to the opening the local committees were hard at work raising funds, advertising and working out the details of plans. Much of the success of the Institute is due to the splendid work of these committees.

The faculty and speakers included men well known in their states as well as those of national reputation. District Superintendent Joe P. Jacobs may well be called the president of the faculty. The speakers on general or more popular themes were Rev. Guy C. Lamson of Philadelphia, Dr. J. M. Moore of New York, and Rev. W. S. Abernethy of Kansas City. The lecturers on special themes were Rev. W. E. Chalmers of Philadelphia, Rev. H. E. Tralle, Hardin College, Mo., Rev. W. E. Raffety, Ph.D., Kansas City Theological Seminary, Miss Meme Brockway, Philadelphia, and Prof. C. M. Phillips, William Jewell College. The instructors were Directors J. A. Lapham, Iowa, J. M. Gurley, Kansas, T. H. Hagen, South Dakota, E. E. Barnhart, North Dakota, W. E. Risinger, Minnesota, W. J. Sly, Colorado, A. A. Holtz, Wisconsin, and J. D. Collins, Nebraska. The faculty represented eleven different states, two colleges, one theological seminary, three national Societies, and one church. It is seldom that such an array of talent is brought together in one Institute.

The course of study was broad and well

suited to accomplish the end in view. It comprised such subjects as Elementary Work in the Sunday school, Child Study and Elementary Psychology, Young People's Methods, Denominational Principles, Teacher Training and many special subjects along Sunday school lines as well as more popular educational themes.

The attendance was very gratifying to all. On the last night of the Institute the Enrollment Committee reported a total attendance of 1,200 and a total enrollment of 510 in one or more classes. This report did not include the last session, so the total enrollment was safely 600. The value of such a number of people coming in contact with the best things in religious education along Sunday school and B. Y. P. U. lines of work cannot be estimated. The great value of such a gathering does not lie in the facts and figures given and received but in the sentiment created, in the vision given, and in the new conception formed. When individuals and churches once get the conception of real Sunday school and young people's work, leaders will be called out, the proper equipment will be furnished, and the work done on a grand scale. The Big City Institute is well adapted to accomplish this end.

The morning hours were devoted to conferences with the various State Directors. The conferences were led for the most part by Educational Secretary Chalmers. These were most helpful to Directors. In them the policies of the Society were learned and concrete problems on the field were discussed. Hereafter the men in the field will know the men at headquarters better, for they have come in vital touch with them and know them and love them. All in all the Omaha Big City Institute was a great success. At first the pastors and churches took hold of the proposition timidly, but now they say, "It is a great thing. Come again and again."

ON THE BOOK TABLE

The New Books

Thinking God's Thoughts after Him, by Dr. Henry Melville King, presents some of the "meditations of a retired man," to use the phrase Dr. King applies to himself. Choice thoughts choicely expressed are these, on such vital subjects as "Certainty of Faith," "The Bible, our Great Educational Asset," "The Church of Christ in the Nineteenth Century," "Peace and Light on the Cross, an Interpretation," and "Mrs. Emma Willard, the Pioneer in the Higher Education of Women." The author's purpose of "encouraging men to think God's thoughts after Him" will not fail of accomplishment with the reader. Ministers will find this a helpful and stimulating book. (The Gorham Press; \$1.25 net.)

The Judson Centennial Celebrations in Burma, bound with cover paper made in Burma and printed in excellent taste by the American Baptist Mission Press in Rangoon, makes a volume of enduring value. The composition was done on the first linotype machine ever purchased in Burma, by a compositor who had never before seen a linotype at work. This machine greatly increases the capacity of the plant which Mr. F. D. Phinney, compiler of this volume, has built up. This volume is of historical interest, and a valuable addition to the Judson Centennial literature.

Churches on Wheels, or Chapel-Car Missions, tells in compact and readable way the story of the Publication Society's Chapel Car successes. Published by the Society at 25 cts. in paper cover.

In Red Man's Land, by Francis E. Leupp, former U. S. Commissioner of Indian Affairs, and one of the best the government has had, is a book of only 163 pages, but it is packed full of information and common sense. The author knows his subject thoroughly and treats it intelligently and sympathetically, telling us

about the aboriginal Red Man, the Red Man and the Government, the Red Man and his White Neighbor, and other matters of equal interest. In want of aspiration and of desire to accumulate lies the fundamental difference between the red and the white race, and this difference renders it difficult for the Indian to appreciate the good of much that we offer him. To know the Indian better, read this little book. (Revell; 50 cts. net.)



Books Received

The Enlarging Conception of God, by Herbert Alden Youtz. (The Macmillan Co. \$1.25.)

Recruits for World Conquests, by Lee R. Scarborough, Professor of Evangelism in Southwestern Baptist Theological Seminary. A "passionate plea for Christian service." (Fleming H. Revell Co. 75 cts. net.)

Sociological Progress in Mission Lands, by Edward Warren Capen. (Revell. \$1.50 net.)

The Education of Women in Japan, by Margaret E. Burton. Companion volume to "Education of Women in China," two studies of great value in a field not hitherto covered. (Revell. \$1.25 net; illustrated.)

Paul and the Revolt against Him, by William Cleaver Wilkinson. (Griffith & Rowland Press. \$1 net.)

The God Juggernaut and Hinduism in India, by Jeremiah Zimmerman, D.D., LL.D. (Revell. \$1.50.)

In Black and White, by L. H. Hammond. A remarkable study of the Negro question by a Southern woman. (Revell. \$1.25 net.)

Under the Redeeming Aegis, by Henry C. Mabie, D.D., LL.D. Lectures to Students and Pastors in Europe in 1912-1913. (Hodder & Stoughton, London. 50 cts. net.)

Financial Statements of the Societies for Two Months Ending May 31, 1914

Source of Income	Budget for 1914-1915	Receipts for 2 Months	Balance Required by March 31, 1915	Comparison of Receipts with Those of Last Year	
				1913-1914	1914-1915
FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools . . .	\$471,856.60	\$22,649.94	\$449,206.66	\$16,304.07	\$22,649.94
Individuals	300,000.00	3,191.33	296,808.67	3,224.34	3,191.33
Legacies and Matured Annuities . . .	115,432.00	2,808.55	112,623.45	2,675.51	2,808.55
Income from Investments	63,875.00	6,711.57	57,163.43	7,332.95	6,711.57
Specific Gifts, etc.	33,964.00	2,907.32	31,056.68	1,219.32	2,907.32
Totals	\$985,127.60	\$38,268.71	\$946,858.89	\$30,756.19	\$38,268.71
					\$654.39
HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools . . .	\$293,308.26	\$11,049.63	\$282,258.63	\$9,793.37	\$11,049.63
Individuals	125,000.00	1,938.65	123,061.35	1,484.70	1,938.65
Legacies and Matured Annuities . . .	96,000.00	10,296.00	85,703.75	5,124.59	10,296.25
Income from Investments	78,050.00	7,332.68	70,717.32	6,303.15	7,332.68
Miscellaneous	11,000.00	1,225.89	9,774.11	1,554.88	1,225.89
Totals	\$603,358.26	\$31,843.10	\$571,515.16	\$24,260.69	\$31,843.10
					\$7,911.40
					\$328.99
PUBLICATION SOCIETY					
Churches, Young People's Societies and Sunday Schools . . .	\$104,385.00	\$3,242.04	\$101,142.96	\$3,333.57	\$3,242.04
Individuals	24,000.00	1,253.85	22,746.15	1,104.63	1,253.85
Legacies	10,000.00	20,577.70 (Excess)	10,577.70	1,286.83	19,290.87
Income of Funds, Annuity Bonds, Specific Gifts, etc.	71,200.00	2,550.49	68,649.51	1,652.37	2,550.49
Totals	\$209,585.00	\$27,624.08	\$192,538.62	\$7,377.40	\$27,624.08
					\$20,338.21
					\$91.53
WOMAN'S HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools . . .	\$184,020.00	\$4,984.98	\$179,035.02	\$4,850.87	\$4,984.98
Individuals	20,000.00	1,758.15	18,241.85	1,553.75	1,758.15
Legacies	12,000.00	558.72	11,441.28	2,184.42	558.72
Income of Funds, Annuity Bonds, Specific Gifts, etc.	21,680.00	2,374.72	19,305.28	2,346.45	2,374.72
Totals	\$237,700.00	\$9,676.57	\$228,023.43	\$9,935.49	\$9,676.57
					\$1,366.78
					\$1,625.70